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ABSTRACT

This first National Indian Workshop on School Affairs provided 5 days of training and orientation for 165 Indian participants from 46 tribal groups. The areas of instruction were 1) parental involvement, including PTA, attendance at school functions, awareness of what is going on in the school, encouragement of the parents' interest and concern in their children's education, and increase in the school administration's involvement with the parents; 2) scholarship and financial aid programs, providing factual information on grants and scholarships available to Indian students, the qualifications required, and procedures to be followed in applying for grants; 3) school board training, giving details on elections for the board, the effects of the Johnson-O'Malley Act, the functions of the Central Office of the Bureau of Indian Affairs, and budgetary processes; 4) tribal education committees, dealing with the responsibilities and functions of an education committee, their future influence, and their relations with the Bureau of Indian Affairs. The six keynote speeches are included, with three evaluation reports, and an appendix containing the agenda, participant list, and an outline for parental involvement in school affairs. (MBM)

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THE FIRST NATIONAL INDIAN WORKSHOP ON SCHOOL AFFAIRS

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PREPARED FOR

THE NATIONAL INDIAN EDUCATION

ADVISORY COMMITTEE

BY THE INSTRUCTIONAL SERVICE CENTER,

BUREAU OF INDIAN AFFAIRS,

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INTRODUCTION

The First National Indian Workshop on School Affairs originated within the Commissioner of Indian Affairs' National Indian Education Advisory Committee. As an advisory body on education for Indian Americans, the Committee, since its establishment in 1967, held many formal and informal discussions on how Indians themselves -- leaders, laymen, and parents -- could become more universally and effectively involved in all aspects of school affairs. Through such intimate involvement, the Indians were confident that they could have a significant impact on the educational opportunities of their children.

As an outgrowth of these discussions and other deliberations and exchanges of ideas at times and places too numerous to recount, the concept of an all-Indian workshop on school affairs came into focus. A Planning Committee was formed to formulate a program of training for Indians that would result in their becoming increasingly and meaningfully involved in school programs for their young people. The original task was the preparation of a proposal for the conduct of such a program and finding a means of supporting and administering the undertaking on a national scale. The Committee turned to the resources of the Bureau of Indian Affairs for financial and logistical support; the Indians alone, however, conceived, developed, and conducted this first major training activity for Indian adults in school affairs.

The First National Indian Workshop on School Affairs was held at Ogden, Utah, on March 24-28, 1969, with 165 Indian participants on hand. One hundred of this number were supported by a BIA grant and the remainder by tribal councils or other Indian sources. Many paid their own expenses. Seven Indian instructors, selected for their competence in educational pursuits, covered the diversity of topics which the following pages of this report reflect.

On behalf of my colleagues on the Planning Committee, I wish to thank the entire membership of the Advisory Committee, members of Indian Tribal Councils throughout the country, a vast array of fellow Indian individuals and groups, and the staff of the BIA, all of whom helped so much in organizing and carrying out the Workshop program.

Committee members at their first planning meeting held October 8-9, 1969, at the Instructional Service Center, Brigham City, Utah. L-R: Domingo Montoya, Roger Jourdain, Frank Ducheneaux, Ted George, Ronnie Lupe, Raymond Nakai, Overton James, Committee Chairman; Wilbur Dixon, Mrs. Walter Soboleff, who represented her husband, Dr. Walter Soboleff, at this meeting.

Planning Committee:

Mr. Overton James, Governor Chickasaw Nation, State Department of Indian Education, Oklahoma City, Oklahoma - Chairman

Mr. Wendell Chino, Chairman, Mescalero Apache Tribe, Mescalero, New Mexico - Co-Chairman

Mr. Roger Jourdain, Chairman, Red Lake Chippewa, Red Lake, Minnesota

Mr. Ronnie Lupe, Chairman, White Mountain Apache, Whiteriver, Arizona

Mr. Frank Ducheneaux, Chairman, Cheyenne River Sioux, Eagle Butte, South Dakota

Mr. Ted George, Clallam Tribe, Assistant Director of "MORE", Puyallup, Washington

Mr. Raymond Nakai, Chairman, Navajo Tribe, Window Rock, Arizona

Dr. Walter Soboleff, President, Board of Education of Alaska, Tlingit Tribe, Juneau, Alaska

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Mr. Roger Jourdain, Red Lake Chippewa Chairman, Red Lake, Minnesota

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Mr. Allen Yazzie, Navajo Community College, Many Farms, Arizona

Mr. Wesley Bonito, White Mountain Apache Councilman, Whiteriver, Arizona

Dr. Walter Soboleff, President, Board of Education of Alaska, Tlingit Tribe, Juneau, Alaska

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Dr. Richard J. Keating, Chief, Division of Instructional Services, Washington, D. C.

Miss Elizabeth Liddell, President's Council on Opportunities for Indians, Washington, D. C.

Mr. Glenn C. Lundeen, Chief, Division of Public School Relations, Albuquerque, New Mexico.

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Mr. Stanley Smartlowit, Education Committee Chairman, Yakima Indian Nation, Yakima, Washington

Mr. Daniel Sahmaunt, Director, Guidance Department, Intermountain School, Brigham City, Utah

Mr. Ray Sorenson, Curriculum Development and Review, Washington, D. C.

Mr. Earl Yeahquo, Department Head, Guidance, Fort Sill Indian School, Lawton, Oklahoma

Support Group:

Instructional Service Center Staff, Brigham City, Utah - Mr. Edgar L. Wight, Director

Mrs. Patricia L. Kukulski, Education Specialist (Special Projects), Instructional Service Center, Brigham City, Utah, who served as Coordinator for this workshop.

Overton James, Chairman
First National Indian Workshop
on School Affairs

TABLE OF CONTENTS

INTRODUCTION iii

ACKNOWLEDGMENTS v

AREAS OF INTRODUCTION x

- PARENTAL INVOLVEMENT 1
- SCHOLARSHIP AND FINANCE 43
- SCHOOL BOARD TRAINING 59
- TRIBAL EDUCATION COMMITTEES 90

KEYNOTE SPEAKERS 119

- COMMISSIONER ROBERT L. BENNETT 120
- MR. WILL ROGERS, JR. 129
- DR. HARRY SUNDWALL 134
- MISS WILMA L. VICTOR 139
- DR. JAMES WILSON 145
- MR. CHARLES N. ZELLERS 152

EVALUATION 160

APPENDIX 179

- AGENDA 180
- PARTICIPANT LIST 185
- AN OUTLINE FOR EFFECTIVE PARENTAL INVOLVEMENT IN SCHOOL AFFAIRS 189

AREAS OF INSTRUCTION

PARENTAL INVOLVEMENT

This course of study dealt with personal involvement of people, especially parents, in school affairs.

Too many of our Indian people go to meetings and have good ideas, but fail to express themselves. It was urged that we take a critical look at the factors that prevent Indian parents from becoming involved. It was noted that very little had been published on the subject so far as Indians were concerned, and supplementary material would be prepared as part of the workshop. It was the responsibility of each participant to take all this information back to his respective area, adapt it to his individual tribal situation, share it with his own tribesmen. Four important points were projected as follows:

1. Parents interest in school
2. Parents going to school for:
   (a) PTA meetings
   (b) Attending school functions
   (c) Following the learning processes of their children and knowing what is going on in the school
3. Parents need to show interest and concern for the education of their children.
4. Parental involvement should be looked at as a two-way street. It means not only parental involvement with the school, but school administration's involvement with the parents. We can "talk things to death," but without action nothing is accomplished.

The sessions were opened for questions and comments. Some of these were:

Q. How far should parental participation go? Are we talking about involvement with the school board only, or with the teachers?

A. This might become a serious problem. "If you open the door, parents are inclined to come in and tell you what to do."

Q. Are some parents becoming involved with the method of teaching but not with the children? With groups of teachers and professional people, a big question is, "What is the teacher supposed to be doing in the classroom?"

A. Anything that will help parents understand the process of education and what is expected, should be explained to them by teachers. Parents should know what the child is being taught. Understanding will come from asking questions and gaining a better knowledge of the teacher's position. This would tend to do away with the teacher's being a "high salaried secretary" in the classroom and enable her to do the job for which she is paid. In many ways, education must go far beyond the classroom. We are going to have to educate the parents.

Q. Are teachers reluctant to reach out a little farther than their classrooms?

A. The teacher cannot judge a child in school unless she knows the environment in which the child is living. A workshop for teachers has been held in one area. This was felt to have given them a better understanding of the Indian people. Many teachers are afraid of the Indian people and do not know how to relate to them, thus giving Indian children a feeling that they are being "left out."

Adverse publicity has hurt the Indian people in some areas; the self-image is hurt by "incidents" involving Indians. Good publicity does

the opposite. The Fort Yates basketball team gained the respect of all concerned, not only for winning third place in their state tournament, but by their fine manners and behavior. Good publicity is very necessary, and in this, the school boards can be of assistance, acting as liaison between the school and the people.

Q. Should white people be on the school board as a minority?

A. No, it should be mixed. We are teaching our children to be involved in organizations of white people, and we, as well as white people, must take part in it. Inter-mixing in every way is the only method to further our education.

It was brought out that in Washington State, members of the school boards are elected officials. With 10,000 Indians, there are none on the school boards. No one seems to care about them. This indicates a need for the education of parents. Other delegates from different geographical locations indicated that they had Indians serving on school boards.

Teachers do not understand that a cultural gap does exist. They must be informed, and this can be done by workshops! Changes will only come when parents do something. They must put action along with thinking. Schools will remain complacent unless parents become interested.

Q. What can be done to help parents be more responsible?

A. Schools must do more to show that they are interested in Indian children; this will tend to build more parental involvement. Many parents feel that the school is responsible for their children. Parents feel their children are in good hands when placed on the school bus. All the responsibility is the school's until they return home.

Some areas have a Parents' Day. The parents go to school and pick

up the child's grades at report card time and have a discussion of the child's grades, problems with the teachers, and his social adjustments. On these days the children remain at home.

PTA programs involving lectures and programs in which the parents are not interested or do not understand, will not result in parental involvement. Programs must cover the things the parents are interested in. In some areas the teachers make home visits, thus creating parental participation. This works only if the person making the visit is considered "acceptable" to the parents.

Distance and transportation problems discourage parental involvement in some areas. In Alaska a local group interested in the school has served as a substitute for parental involvement.

Title I projects have helped in some areas. Examples of foster parents employed by these monies were cited. However, where there has been apathy and lack of interest in the school, change comes very slowly. It takes lots of time.

In some areas parents have problems in public schools. They want to have an interest, but due to their educational and language background, they cannot communicate with their children nor with the school. Their values are not in tune with what their children are being taught as values; therefore, they feel that the whole responsibility is with the school. We must impress upon these parents the importance of the home and their continued reinforcement of their family group.

Public meetings are not attended by parents; they do not come out and say what is on their minds. In one such case, a parent was told, "I do not wish to represent you." The parent then became interested and

spoke out.

Telling "both sides of the story" to parents in the home is important. The school's stressing the importance of being interested in how their children are being brought up, is being tried in one area.

Having teachers go out into the community was discussed. The problem of teachers wanting "comp time" for everything they do outside of the classroom was mentioned.

PTA conferences involving all parents and teachers were discussed (particularly where teachers are new). A "coffee" at least once a month, at which the cultural background of the student's home is presented through arts and crafts, etc., is proving successful in many areas..

In some cases parents must overcome the passiveness of a non-Indian school board. This may be overcome through conferences. Parents need a program that will build their confidence. A leadership training program would help alleviate this problem.

Adult education programs on some reservations have done a great deal toward parental involvement.

In one area, kindergarten, attended at first by only a very few Indian children, now has more Indian children in attendance than non-Indian. This was felt to be an outcome of parental involvement.

School boards should be requested to have Indians serve in an advisory capacity in communities dominated by non-Indians.

Teachers should advise parents of the "good" things a student does, rather than always the "bad." This usually creates more parental interest.

In many areas, parental involvement is non-existent because the government has a paternalistic attitude. Everything is done for the child by the school. Therefore, once the child leaves the home, the schools

are responsible. As a result, the only parents interested now are the younger ones who have had an education, often those who are rebelling. They want to be involved with what their children are doing and are going to school to find out about it.

The Office of Economic Opportunity was mentioned as one way in which help could be obtained. They can tell the schools they are not "doing their share." In this connection, organization was stressed. You cannot do anything unless you are organized; if organized, you can do anything.

It was noted that if there were "high feelings" about something, the parents would come out. Otherwise, they have a feeling that they will not be listened to. The white people have a "we know best" attitude. Until the Indian realizes what he is up against and tries to understand the systems under which he is living, he cannot compete effectively.

In some areas the parents feel that they do not know anything about the school--it is an unfamiliar world. The parents do not realize that it is also another world for their children. The reason for this is the parents do not have the background to understand this gap either. Things are done in a different culture than that in which they are living. Therefore, teachers must be made to realize that they must change their system of teaching.

Because he or she is an Indian, a child may be thought of as an inferior student who is going to be able to make "only the fourth grade." A teacher's or school personnel's attitude comes through. This has been proven to be untrue.

It was suggested that perhaps securing additional federal money, allowing the tribes to spend it "their way," might be possible.

It was brought out that if parents take an interest and become involved, their children also become more interested in school, and the school administration automatically becomes more interested.

The religious aspect should be recognized; parents become involved by attneding the church services of their choice.

One PTA organization solved the problem of the parents feeling uncomfortable in meetings by having hostesses on hand to meet them. A meeting is held every month, at which parents may ask questions with the view of solving their problems. Interpreters are also used if needed so the parent can make himself understood.

In another area, the PTA officers include an Indian, and this has worked out very well. The participant contributing this information is now the vice-president of her PTA, and next year will become the president.

A presentation featuring the history of the tribe, with emphasis on native handwork, crafts, etc. is being done in one area.

Q. Does anyone know of any instance where teachers get along with the parents--where there is a real communication between teacher and parent?

A. Yes, the Navajo Tribal Council has parents, teachers and students involved through adult education programs.

One participant brought out the thought that if we have the community working with the BIA school and tribe, as well as other organizations, talking to the students in their own language, relating legends, and working together, getting together at Thanksgiving and Christmas, more parental involvement would result.

Student participation in Cub Scouts, 4-H Clubs, basketball, etc.,

could be a means of creating parental involvement. Mr. Stanley Smartlowit explained a Youth Camp project, and showed slides from his reservation which indicated good parental involvement.

PTA interest was gained by one participant through the insistence of his two young daughters who had carried home an invitation to a PTA meeting. He told other tribal members of his interest and asked them to come. These people also became interested and joined.

One area in which PTA conferences were started by schedule, had 40 per cent of the parents participating the first time, then 70 per cent, and now almost 90 per cent of the parents are participating. It was indicated that in this case parents were merely waiting to be asked to participate. In one area, the time element enters in with regard to PTA attendance. They know when they attend that they are not going to be kept overtime and can plan their time accordingly.

A new system in one area involves visitations by education coordinators in connection with adult education programs, thus creating cooperation between parents and teachers. Parents are asking more questions and becoming more involved.

One school, being in the public school system, with 70 per cent Indian children, has good attendance at PTA meetings. Indians, non-Indians, and mixed-blood people are all involved. When Indian students are invited and permitted to participate in programs, parental involvement is created. Parents come to see their children perform. Dance programs create involvement. This is something they can understand. A lack of recreational facilities is sometimes felt, however.

In an area where the parents could speak no English, social

workers were hired to work with parents, with the aid of an interpreter. Much help needed for them to feel comfortable at meetings was given.

In one school, Indian parents were not so concerned about whether or not their children had high grades. They were more interested in whether or not the child was achieving, and if he was contented with what he was doing.

One technique that worked in bringing a parent to school to check on her child resulted when a teacher sent home a note reading, "John has been exceptionally bad, so I am sending him home early today." Within ten minutes John's mother was at school.

In one area the superintendent of schools had hired a counselor to work with Indian children in their homes. While this plan has not yet attained great success, it was a start. The children know that someone is interested in them. The fact that many Indians are reluctant to welcome a non-Indian into their homes was discussed. The Indian delegates felt that if a person is well-known, he, as well as his friends, are accepted and trusted by the community.

In another area the school board is supplemented by nine or ten volunteers serving as a "listening" group for the students. This, it was suggested, might work where one is not welcome in a home.

It was suggested that while a particular plan worked well in one area, it might not work at all in another. However, it could "open the door" for such a possible project in another community.

Parents are able to bring about changes in the policy and curriculum if they want to. But unless they get involved, there will never be a change. The group recognized an overnight change is impossible, however. It must be a gradual change with a lot of patience.

Why Parental Involvement?

1. It closes the cultural and communication gap between the school, school board, and parents.
   (a) The parents' fear of going to school is eliminated.
   (b) Teachers are better able to relate to the parents and administration of the school.
2. It motivates the children.
   (a) It has an impact on the children to see their parents visiting the school.
3. It brings about a better understanding of the school--its function, purpose and programs.
4. Parental involvement can bring about change.
   (a) It can change the policies of the whole school system for the better.

Guest Speaker--Mr. John Rainer, Executive Director, New Mexico Commission on Indian Affairs. Mr. Rainer is one of the important national Indian leaders; one who knows the value of education and parental involvement.

Mr. Rainer complimented the participants of the Workshop, noting that if they were not outstanding members of their respective communities, they would not have been chosen as representatives to a conference of this kind. He also stated that their attendance indicated civic-mindedness and an interest in the welfare of their people, whether on or off the reservation.

He expressed an appreciation for education, because he himself was a product of parents who had not had an opportunity to go to school. "I did not enter school until the age of 13," he related, "and was so intelligent on my first day that I learned the name of another person instead of

my own." Having achieved a bachelor of science degree and done post-graduate work, he expressed a determination to secure the very best education possible for his children because "when one has a good education and training, that is something that no one can take away."

He referred to the state of New Mexico, having 68,550 Indians representing several different tribes, all with problems similar to those of other reservations (ahead of them in some things and behind in others.) Historically, the Federal government has assumed the responsibility of educating the children so totally that it has kept the parents from being participants in the school system. He posed a comparison between a city such as Ogden, where the parents are already in tune with the needs of the community--always planning how they can improve the training of their children--with the Indian communities, where the teachers are hired by the Federal government, thus taking the responsibility away from the Indian community and placing it in the hands of the Federal school system. While there is a change in that method in many places, it still remains a fact that Indian parents are not so well informed on the education of their children as they should be. He had the following comments on why it is necessary to have the parents involved:

"Parents, and particularly the mothers, are closer and more interested in the welfare of the child at an early age. Even a crooked line drawn by a child is very interesting to a parent. At an early age in the life of a child he seeks approval on the part of his parents. Whether he is praised or punished, he knows that they are interested in him. It is at this age that motivation is very important to him. In junior high school he is growing up and experiencing the feeling that he is neither

boy nor man. He may become involved in innocent offenses; but nevertheless, it is important for the parents to be interested at this stage in his life. Moving on to the high school level, the child is supposed to be able to find for himself and try to establish himself a niche in society or in the community. This is one place where interest must be shown all the way through."

Parents should become interested not only in the child's life, but in PTA, school activities, the Boy Scouts, etc. Now, of all times, the child needs to be praised for successes and encouraged when he fails. This again is motivation. "We can be motivated in positive or negative ways," stated Mr. Rainer. In smaller villages, where everyone knows one another, we are motivated by the actions of everyone in the community. We know when someone is born or dies; we know what is done in the classroom--who is succeeding in school and who is failing. The school in a community is very important. It is so important that it makes a difference in the life of a person. If the child is motivated to progress by parents and staff members, he will end up with much higher aims in life.

As an example, Mr. Rainer stated that New Mexico has three Navajos in the State Legislature, two representatives and one senator. He conceived the idea of taking a bus load of boys on a visit to the State Legislature. They were given a small room in which to meet with a speaker who explained to them the process of how bills became laws, and how necessary it is for the Governor to sign the bills into law before they become applicable to the citizens of the state. In seeing the page boys, the thought came to him that perhaps his Indian boys could serve as honorary pages in the State Legislature. This was arranged. The

parents were happy. They purchased new clothes for their children, encouraged them to succeed, and what was more important, the youngsters now felt on a par with non-Indian children. In questioning the boys after they had served as page boys, one youngster remarked, "I was so backward I just didn't know what to do. My hands were shaking so bad I had to sit on them, but I kept watching the others and noticed that they would run up and take notes to deliver, so the next time I got up and got the note and delivered it." This boy happily boasted that he had delivered fourteen notes and the others had delivered no more than four each. During the next legislature, it is planned to have Indian boys as permanent pages. The purpose it serves is to motivate them to reach for higher goals. Many things such as this can bring changes.

We must admit one serious problem. Many of our people are irresponsible. When they should be extending love for their children, they spend more time in the bars and neglect the welfare of their children. So in many instances, the mother takes too much responsibility for the rearing of the children. The children who are the products of these broken homes are really tragic. They are nervous, ill-fed, and do not spend the time to learn what they would under normal circumstances. The parents of these children are doing a disfavor not only to their children but to the community.

Many people who visit the reservation make a point of the fact that the Indians are not responsible parents. Actually many are interested in producing the best kind of children that can possibly be produced.

Cooperation between school, parents, and a community is very important. How it can be done is another matter. One of the things

Mr. Rainer noted as being successful in an Indian community is in forming 4-H clubs.

Some teachers have tried raising money to encourage small children to practice banking. This is a good idea and serves a good purpose. This idea can be used during his whole lifetime.

The Boy Scout organization is something that is a natural to our Indian children. They pick it up easily. The fact that they can do something better than non-Indian children, after their many experiences of having been "stomped on" is a great incentive for them. They are encouraged to do better after they have won even one little prize from someone other than an Indian. This is very important in their lives.

Teachers should provide activities that are really meaningful to the children. Mr. Rainer told of several experiences when he was a principal where the children, school, and community were involved that brought about a change for the good of everyone.

1. He borrowed money from the bank and bought two sows, who had litters. These little pigs were given to 4-H Club members. When the sows had litters, each child gave one little pig back to the school to be given to someone else.

2. The U.S. Cavalry was getting rid of stallions in Oklahoma. The school bought one to breed the mares in the community and after a while, they had good horses.

3. There was a very poor breed of cattle on the reservation. A group from Michigan came to visit and when upon their leaving they asked what they could do to help the Indian people, they were told that a registered bull was really needed to improve the herd of cattle. Several months later, they sent $400.00 and a registered bull was bought for

$465.00. The men on the reservation could see the difference in the offspring of that bull. Today all the men who have any cattle have a registered bull.

"When parents get deeply involved in school and community affairs such as these," Mr. Rainer illustrated, "everyone benefits."

One of the tragic situations of the BIA school system is our lack of funds to improve the physical aspects of our school. Our buildings are old and out-dated, and it is no wonder that teachers do not stay very long. When a teacher sees the physical set-up, she leaves. We have no alternative but to fall back on those who stay on the reservation because they are not qualified to secure teaching positions elsewhere. This poses one of the most drastic needs at this time.

When parents get involved, they begin to appreciate how much work there is in running the school systems. Most of the time the parents are under the impression that the teacher has a very easy time in the classrooms and the principal just sits and signs papers. When parents visit the class and are able to talk to teachers and principals and hear their problems, they realize that there is a lot of work involved in school administration.

In some districts they think the Johnson O'Malley funds are a golden egg. Sometimes school systems take advantage of these funds and misuse them. Indians should and must get on the school board so they can have a say-so on how these monies are spent. The tribe should go directly to the man who has charge of the Johnson O'Malley money and tell him how this money should be spent. If the Indians go only to the school boards themselves, they are not apt to get very far.

So many families in the United States are now so deeply in debt that they have no permanent place to rest their feet and feel secure. Indians on reservations are fortunate to have land they can rest their feet on.

Our children are picking up some of the poorer habits from the children in the public school. Because Indian children are often shy and afraid, the are put in the back of the class. When they don't raise their hands and talk out, the teacher often takes it for granted that they are stupid.

A participant remarked that we assume that there is no one in the tribes who is against parental involvement. The reality is we have traditionalists in all tribes who will damage a program of involvement of parents if they should happen to be elected to a school board. There needs to be methods and ways to stimulate these ideas among the traditionalists. All Indian people at this training session need to take the responsibility of working to educate older tribal members and make them aware of the needs of their youth.

A delegate from Oregon said, "Our public schools are 14 miles from the reservation. The first thing we had to do was get an Indian on the school board. We got as many Indians to register as we could and we did get our man elected. Before that, we had a lot of problems in the schools. We have hired a truant officer, coordinator, counselor, and tutors. Some of the kids were just sitting in school and they graduated them only to get them out of school. We meet with the school superintendent and principal once a month, get school reports every week, and hold a study hall once a week where our students are tutored. We take parents for a

conference if a child is having trouble. Every problem tries to be solved before it gets too big. Our big problem is alcohol--it is the root of all our problems."

Mr. Rainer said he thinks we are hurting our children by sending them to public schools too early in life. The classrooms are overcrowded and the children don't receive enough personal attention. The teachers are more devoted to the children in the BIA schools in his area.

Someone from Alaska said they are motivating the parents in the education of their children by helping them to realize that the children are the ones who are going to be handling the land claims money. These children must have a good education so they will use this money wisely. This technique reaches even the most traditional of all tribes.

Techniques Used in Communicating

1. From Alaska: We have a small nucleus of very aggressive people. Every time we have a meeting with the native people of our state, we talk about our problems. Personal contact cannot be matched. You are excited and this excitement catches on.

2. Also from Alaska: We have a native operated and owned newspaper, "The Tundra Times."

3. Another delegate told about a radio program with news and comments from the tribe. She also stated, "Parents, by becoming involved can have a direct impact on the curriculum of the school. Many parents have wanted to add a course in Indian culture. Unless parents do something about such courses, the culture will soon be lost. You can get people on the school board who will put into operation the programs that are best for your children. You can change the administration of the school

if it is ineffective or inefficient."

Another delegate remarked, "Indian parents are no less concerned about their children than anyone else. They are hoping that someday their son or daughter will serve on the state legislature or that their son may someday be the Commissioner of Indian Affairs."

"We kill our children with kindness," one man said. It was discussed how the grandmother spoils the children. She is overly kind, permissive. The grandparents' mistakes with their own children are being repeated now with the grandchildren. Parents do not give sufficient love to their children and the grandparents take over. Over-protecting our children from discrimination may also result in actually hurting them. We should discuss this matter with them.

"It is important what type of parental involvement is used. One girl who was a star basketball player didn't want to go with the team because her mother had been a chaperone the year before and she was always lost. This girl was embarrassed because of this and would rather not go with the team than to have this happen again. We should choose wisely how we are to get parents involved."

A delegate from Utah told of a history of the Ute people that is being written and taught in their public school. The parents helped gather the information for the book and are very much involved in this project. As a result, a pride of their heritage is being built into Indian children. Their neighbors are getting a better understanding of the Indian people. This is being funded by Title I.

Parents can effect changes. This must be stressed. In an advisory committee what one says may fall on deaf ears. Rather than advisory

committees there should be policy committees consisting of members who will do something about effecting a change.

Some of the delegates felt that some of the problems they are faced with seem unsurmountable. "We are faced with a conservative faction who is unwilling to accept new ideas and changes. Then we also have a faction that doesn't care and doesn't want to do anything. We should visit school often, go to the ball games and other activities, and mingle with other parents who are not Indian."

There are Navajos who travel 27 miles one way to get a barrel of water. They have to pay 50 cents for it, then carry it back home. Their children are expected to take a bath once a week and come to school in clean clothes.

Discussion of the bill to have two Indian members on the school board yielded the following comments: Is this good? Shouldn't a person run for office and gain it on his own merit? White people will say, "Well, we gave you two school board members, what more do you want?"

One participant stated, "We have the power to elect our members to office, but because of lack of interest, our people will not vote. We must get as many Indians registered as possible. We must get people involved in politics. The Navajos are getting their own elected. They have learned that they must be politically active. We must back our candidates and not split the vote among too many candidates."

A bill has been proposed in New Mexico's state legislature which would increase the number of school board members from five to seven in districts where Johnson O'Malley funds are being used. The two other members would be Indians. This would give the Indian people more say-so as to how the schools are run.

How Can Parents Be Involved in School Affairs?

1. Attend meetings
   (a) Parent-teacher meeting, etc.
2. Visit schools to:
   (a) Learn what children are doing
   (b) Determine progress
3. Read to become better informed about school boards and laws
4. Participate in school-sponsored projects
   (a) Basketball games, dances, etc.
5. Attend PTA meetings and other activities
6. Volunteer to help teachers to:
   (a) Understand your children
   (b) Organize school functions involving the children

Guest Speaker - Mr. John Woodenlegs

Mr. John Woodenlegs was referred to as "a person who could give his thoughts and experiences in terms of helping parents and organizations to become involved." A past chairman of his tribe, a member of the school board, and active in school affairs, Mr. Woodenlegs gave a "homey" and informative presentation that appealed to everyone. He told of having worked with the Northern Cheyennes when they were "next to nothing." One of the smallest and poorest tribes, they were driven to Oklahoma and "came back"--about 150 of them returned to Montana to build the present population of 3,000, thus reclaiming their 445,000 acres of land. The children attend public, mission, and Bureau of Indian Affairs schools. A factory offers employment to 180 people, and cattle-raising is also a source of income for the tribe.

"But my people are still behind in many ways," stated Mr. Woodenlegs. "The parents at first made little effort to insist that their children attend school." He told the story about a youngster who reached the age of six but did not enter school. Requests directed to the parents seemed to bring no results. An officer finally visited the home, explained the laws regarding education, and advised the mother that the child must be sent to school. The mother was reluctant to give in. "Well, I guess we'll have to wean him first, so he can go," she finally lamented.

Also in connection with schools, parents were usually eager to "get even" with teachers who punished their children. Often a 200-pound parent would be matched against a 100-pound teacher. Mr. Woodenlegs related such an incident, with the results the student had not anticipated. "He complained to his mother that the teacher had whipped him, and as expected, the mother passed the word along to her husband, a Northern Cheyenne weighing in the neighborhood of 200 pounds. He accompanied his son to school the following day and before the entire class he confronted the teacher. 'Did you whip my son?' he demanded to know. The teacher reluctantly admitted the offense, to which the father replied in an undertone, 'After I leave, whip him again.'"

Another story related by Mr. Woodenlegs concerned an Indian friend of his who was a Baptist minister in Montana. "Every Sunday the minister called his congregation to worship by ringing a bell. In the predominantly Indian community, more non-Indian members attended church services than Indians, and those Indians who did attend slipped very little money into the contribution box. The next Friday and Saturday nights the sound of Indian drums and shouting came to him loud and clear, signalling the

beginning of Indian festivities in the village. All Indians attended. A table was spread with food, blankets, clothing, wares, and even money flowed freely. Theorized the minister to Mr. Woodenlegs, 'Maybe I should exchange my bell for their drums to get them to church.'"

Guest Speaker - Mr. Hap Gilliland

Mr. Hap Gilliland was responsible for the very first Indian Upward Bound program. He is currently sponsoring some Indian training programs in remedial reading for the culturally disadvantaged, to be conducted next summer. The following summer he plans an institute for teachers of Indian students.

Mr. Gilliland stated, "Mr. Woodenlegs' story about the bell and the drums ties up the idea of the whole conference--the recognition that the Indian people have two different cultural backgrounds, and you cannot eliminate either one. What we are trying to do is find a way in which we can bring in both Indian and white culture and recognize both. This is what we mean by parental involvement--giving them something they can do for themselves, and not doing it for them."

Parents learn about education through education. If they can show some interest and instill in their children that going to school is important, those children will do well. He referred to the Rosenthall test for "late bloomers," given to 20 children with average grades, picked at random. Under this plan the children were "expected" to achieve top ranking in a few years, and because they were expected by their teachers to achieve, they did. "Thus," according to Mr. Gilliland, "Parents must expect their children to achieve."

Mr. Gilliland stated that in his own case, his education was

achieved because his parents expected him to attain it. "As a child in a family of six, I lived in a one-room log house, six miles by dirt road to the nearest town. When ready for high school, my parents moved the family to town so I could continue in school. I was expected to receive a college education, but was given to understand that there was no money in the family to pay for it--I must earn the money and pay for it myself, and because it was expected of me, I did it, taking sixteen years to earn my degree. This involved working at various jobs--anything I could get--and going to college one quarter at a time, as tuition money was earned."

Many participants felt that parents can become involved, but they must first be brought together. Various methods were mentioned as being successful in promoting this. "They will always respond to an invitation to eat or to see their children perform, or to see pictures of their children. Once they are together, and the social part of the plan has been taken care of, the purpose, that of parental involvement in the education of the children, can be presented--not from the standpoint of telling them what you want them to do, but by presenting the problem and asking them for their opinions. If they can share ideas, they usually will participate.

When children do get into college, parents must insist that they stay in college and finish their education, regardless of how lonesome or homesick they become. It is easy for an Indian parent to say, when receiving word that his child is homesick, "We, too, are lonesome for you, so come home." This attitude must be overcome.

Only by knowing what is going on in the school can the parents understand the school situation. Home visitations by the teacher are possible, even though the teacher may not at first be welcome in the Indian home. Mr. Gilliland related his own experience in this connection.

Being discouraged by other teachers when he mentioned visiting everyone of his students in their homes, he was reminded that his students were not proud of their homes--most of them were hogans and tents. "But," Mr. Gilliland reminded his fellow teachers, "there is no law against giving a student a ride home." And even if not invited into the home, a parent, he reasoned, would always come out to the car and talk, which they did. One parent made the remark that he was the first teacher interested enough in their children to visit their home. A student later invited him to "come and see our new home." The family of six were moving from their tent into a 15-foot trailer, and the student was very proud of this fact.

One reason given for parents being reluctant to see teachers coming to their homes was that they fear the visit means their child is in trouble. If a teacher comes to the home with praise for the child, no matter how exaggerated, the teacher has made a good start toward developing good parent-teacher relations.

Parent-teacher visits must be a two-way street. The parents must come into the schools. One way in which Mr. Gilliland achieved this was to take picture slides of the students engaged in various activities, then inviting the parents to come to school and see pictures of their children. They will come, and if asked for their ideas, they will give them. Pictures taken of families on such occasions, involving both parents and their children, will always bring the parents back to see these particular pictures.

Audience participation followed the talks by the guest speakers. Comments include the following:

Mr. Woodenlegs was asked to explain some of the reasons for his success in bringing the Indian and non-Indian together in his area. He gave credit to the American Friends Service, a Quaker organization. Ten white girls and ten white boys of high school age came to the reservation with a desire to help. They did not tell the Indian people what to do, but only wanted to make friends with the young people of their own age. They stayed about three weeks with little success, but then succeeded in making friends and were invited into the Indian homes. They helped with all kinds of work where needed. This broke the barrier; they attended socials and dances together--even coming up with a new dance they invented, called "The Twist."

"The Vista program helped too," he said. "We no longer have the signs up around the reservation. We used to have signs saying, 'No trespassing, no hunting,' etc. We should have had them up when those three ships came--Columbus' ships."

Mr. Woodenlegs also told about their Indian basketball team. The team had won a berth in the state tournament, and by showing interest in the team, even to the extent of having war bonnets made for them to wear as they came running onto the floor with a war cry, so much support was thrown behind the team that they went on to win the tournament. Mr. Woodenlegs also created an interest in history for the students by tracing with them the history of their own people on a map of the Northern Cheyennes.

In reply to a question, Mr. Gilliland explained the plan of the "ungraded" system of grading. By this method no report card is issued, but the child advances at his own speed, attaining a passing area in each subject as he masters that particular subject. Thus the top students are

not held back because of one who cannot learn as fast, and on the other hand, the slow achiever can gain the same knowledge, but at a slower pace. The idea is that the purpose of going to school is to learn, not to get grades. It was pointed out that this form of grading must begin with the first grade students; they will achieve without grades. But unless you start with the parents, a change of any kind will not work. Parents were consulted in regard to the "ungraded" system, and much of what is being done was suggested by them.

In response to a question on students choosing a vocation, Mr. Gilliland stressed the need for more vocational training in high schools. A child needs to decide for himself what vocation he wishes to follow, and for which he is adapted.

Other comments and ideas brought out in the sessions are:

Indians and non-Indians should work together on school boards and in solving all our problems. The more we work together, the more we get what we go after.

We need parent and teacher orientation programs. There should be a training program for the teachers that are run by the people of the community. When children start the first grade there should be information about the schools given to inform the parents along this line. It is very important to get the teachers acquainted with the background of the children.

Many times teachers make excuses for not visiting the homes of Indian children by saying, "We don't even visit the homes of the white students." This is not the same thing at all, because the teachers often meet the parents of the white students on a social basis. There is no need for another contact to be made in this case.

On the subject of helping parents attend meetings of teachers or school boards, one participant told how he often stops and picks up several people and takes them with him. He hopes that enough interest is created in some of these that they will take several of their friends with them next time, and thereby start a chain reaction of activity and involvement.

BIA people keep themselves aloof from the general Indian population. A lady told how a doctor from the East came to their community with his wife who was a school teacher. When they had the Stick Games or Hand Games, he took pictures of the children and broke barriers between the Indians and non-Indians by attending the Stick Games and other social doings. Because of the participation of this man and his wife, other BIA people began attending and even participating in these games and other activities belonging to the Indian culture.

One public school has a Friendship Club where Indians and whites get together for an exchange of ideas.

A participant said he was one of the first members of the American Legion in his town and he has encouraged other Indians to join this organization and others like it. Here they associate in a social manner with non-Indians. He also has films that he shows to civic groups and schools.

If parents can understand why certain activities are being undertaken, they can have a genuine interest. If you understand, you take a more active part. If you don't understand, you shy away from a thing.

One way to bring about involvement is to have a dinner or luncheon. This is how many business men get a lot of their business taken care of today. Many big deals are made over the dinner table.

Who will do all these things that we have discussed to bring about the involvement of parents? Someone has to be the catalyst, the person who gets things off the ground and does the action. We are the ones who will have to do it--the ones with the energy and enthusiasm. We are the ones who will have to put in many hours of work to try to get our people involved.

Effects of Parental Involvement

A. Motivates others to participate. If you see someone else involved you become interested and are more apt to become active.

B. Brings about better understanding. Parents understand why certain things are done. There is a tendency to hold back if you don't understand.

C. Better school representation. You can elect the kind of school board members and advisory boards you want and need.

D. Increases quality of personnel. Involvement can have an effect on who is hired to represent the parents.

E. Strengthens and reinforces home relationships by having a child know that his parents are interested in what the child does in school.

F. Promotes democratic experiences. Parents in the community can have a say in how the school is run.

Guest Speaker - Mr. Dillon Platero, Director of the Rough Rock Demonstration School

Rough Rock is in a Navajo community of 1200 people. There are 425 students in the school. The whole school is built on the premise that the parents are going to have a great deal to do with it.

Rough Rock is an innovative project in education. Here the parents are directly involved in decision making. The School Board is made up of Navajos who speak little or no English. But just because they don't speak English doesn't mean that they can't think. The Board of Regents of the Navajo Community College are also all Navajo.

The school board and board of directors are Navajo parents who have children in school. They are at the highest level of decision making. They hire the teachers they want for the school. They lay the ground work for what the policies should be. They influence the school curriculum.

We have some of our people tell stories in the dormitories and in the classrooms to preserve tribal history. These are parents of the children, and sometimes the medicine man comes. Some of these stories are put on tapes so they can be written in books for a permanent record.

The parents come and help the teachers. They teach the children such things as weaving, making fry bread, things that are part of the Navajo culture. The instruction is in Navajo. The parent working in the classroom brings security and a little bit of home into school, resulting in less fear for the children. The parents are paid $6.00 a day for this service. They work for eight weeks.

The parents are sometimes told to take their boarding child home for a week and teach him things that are outlined by the school. These will be things pertaining to their culture--things they know about.

Parents are also brought in to help in the dormitories for eight-week periods. They take the part of the mother and the father.

Four objectives of the Rough Rock School:

1. That this be a local community controlled school. Elected officials

from the community run the school. Parents are involved in the classroom program, dormitory program, food services and plant management.

2. Indian culture shall be included in the curriculum. Not only Navajo, but all Indian Culture. Some children are illiterate in both Navajo and English. They are learning to read and write in both languages.

3. Follow the concept of a community school by working not only with the children but with the whole community. The school provides services to the community such as telephones, typewriters, secretaries, paper, etc. Parents are always seen in the corridors of the school.

4. By the time a child leaves Rough Rock he is guaranteed to have as good or better education than he would get at any other school.

"Our school is controversial among the Navajos themselves. But they have never really been there to go through the whole program," said Mr. Platero.

Question: Do the children meet the state education requirements?

Answer: We don't want to just meet this level. We want to be above it. Rough Rock teaches all the basic subjects plus the Navajo and Indian culture. We also teach homemaking and industrial arts.

Question: Why teach Navajo?

Answer: So that we are able to build on what they already know. We want to make the child proud of his heritage and to help preserve the native tongue. English is taught also from the day a child first enters school.

Question: Sometimes there is a conflict between ideas of parents and the ideas of professional educators. How do you handle this?

Answer: This is indeed a real problem. Decisions are made by the school

board. They discuss their problems with the Director. We try to explain to them and show them why we do certain things and try to get them to understand.

Question: Who decides the quality of teachers that are hired?

Answer: The Board approves everyone who works at the school. The Director is responsible for reviewing applications. The Board delegates authority to the Director. The Director gives recommendations to the Board.

Question: Do you have cases where parents get involved in the petty problems of the children when they are serving as dormitory attendants?

Answer: Yes, we do, but we have a counselor who works with the parents and they generally iron it out before the Board has to take action.

Question: Some areas of Alaska are also bilingual. In BIA schools we are sometimes criticized for teaching our boys and girls in English and forgetting their native tongue. Should we go ahead and teach them the English language or should we teach them the Eskimo language, or both?

Answer: The demonstration school believes that we should have a bilingual program. We feel that bilingual education relates to the development of the child.

Question: The Navajo language is written. The Eskimo language is not.

Answer: Some of the Navajo language is written. We do not as yet have it as complete as we would like to have it. Missionaries, the Mormon Church and other groups have helped in this area, but it is not developed to the extent it needs to be.

Question: Is American History taught in your school?

Answer: Yes, it is.

Question: We have a lot of teachers who are interested in teaching

Indian culture and history. We were looking at the Rough Rock School as a pilot program. Do you have textbooks or something that we could buy?

Answer: We have some textbooks available. We are developing a text on history that will be out in June. We can send materials to you and an outline of our curriculum in the areas of both history and culture. What we want is a Navajo's history in the way Navajos tell Navajo history.

Question: How long have you been in this program?

Answer: This is the third year.

Question: Are the students receptive to this type of program?

Answer: Yes. Of course, any instructional program can get boring, depending on the teacher.

Question: Have your students reached the point where they are planning on what they will do after they leave Rough Rock?

Answer: We have three students who are in college at Many Farms now. Our kids from Rough Rock are in the upper group at the college. I have no doubt that the kids who are graduating this year will be in the top of the class.

We don't have grades. We have a continuous progress plan.

Question: The thing we hear about Rough Rock is its high cost.

Answer: This is my favorite subject because I get this every day. We figure $1800 per child. This includes the community development program so that makes it more like $1400 per child. However, we are cutting costs so next year it shouldn't be this high. We have a $900,000 budget.

Self-Concept or Self-Image

It is difficult for parents to become involved because they are not sure of themselves. They are thinking, but cannot get themselves involved. Three matters they feel strongly about regarding themselves are:

1. How do others view me?
2. How do I view others?
3. How do I view myself?

In regard to the above, the Indian really feels inferior, and contributing factors were given as:

1. Differences in values
2. Differences in customs
3. Differences in dress
4. Differences in language
5. Differences in family status

The above are for the most part the result of background and education. Some of the areas that might help overcome the feeling of inferiority were given under the heading of Handling and Fostering Pride:

1. Through parents
2. Through the home
3. Through the community
4. Through relatives and friends
5. Through school officials - school boards, principals, etc.

The following comments were made by participants in connection with the above:

Regarding language, it was pointed out that in expressing themselves in English, practically all Indians must first think out their

thoughts in their native language. For example, one participant stated, "I have to think Navajo first; then translate it into English, and while in English we say 'I am going to school,' in Navajo it comes out 'To school I am going'." This appeared to be true with many participants.

One participant, in speaking of self-concept, remarked, "In Alaska we have a different kind of humor, and we laugh at each other quite often. When you laugh at a white man he is offended." Misjudgment of Indians was also illustrated in this way. When the tribes were overwhelmed by the dominant society and placed in line to receive their meals, the line was set up alphabetically. Thus a chief, "Sitting Bull", would be lined under the letter "s" whereas he should have been placed at the head of his tribe.

Another misconception offered by a participant: "When we go to a white mission school, they tell us "from way back" that we are dumb. But let them bring a white man into our community, and he will be just as dumb." This was collaborated on by a participant who told of how in a classroom, the Indian child was not given credit for being very bright. Whenever an easy question came up, the teacher always said, "Here's an easy one; maybe one of you Indian children can answer it."

Another story told by a participant related to a conference at which both Indians and non-Indians were in attendance. A dinner followed the meeting. A white man, because of an ulcer, could not eat much. To an Indian he remarked, "Boy, I wish I had your appetite." And the Indian came back, "What! You stole all of my land. Now you are trying to steal my appetite."

A child's attitude toward work is reflected by the child being

away at boarding school all winter and returning home for the summer. He has become accustomed to having things done for him, and he no longer wants to help with the chores at home. The parents resent this, feeling that the child still needs to do the things at home that help keep the family together.

It was stated that the non-Indian people judge the Indians by one or two who may be seen drinking, or drunk. They conceive the idea that all Indians drink.

Pressures from within also contribute to the self-concept of the Indian. This involves the idea, "I am trying to be a white man." In this connection it was brought out that the Indian people are not emotional. As one participant put it, "A white man kisses his wife and children when he goes away. The Indian picks up his hat and walks out." The white man's way here is beginning to make an impression on Indian children who see it. For example, a young Indian girl, upon leaving her baby-sitting assignment at night, expected the father (white) to kiss her goodbye.

Causes of a Feeling of Inferiority

1. Lack of education
2. Isolation
    a. Distance from schools and community activities
3. Discriminations and prejudices
    a. Non-Indian against Indian
        (1) In some cases but not in all
    b. Indians against Indians
4. Jealousy and envy
5. Financial problems

6. Attitude of the white man toward the Indian
   a. The white man's indifference is something the Indians have grown up with.
7. Lack of knowledge about our own people. "We have no information on ourselves."
8. Lack of opportunities
   a. Opportunity to think for ourselves without having BIA speak for us in all things
9. Social background and social problems
   a. Problems brought on by ourselves
   b. Children seeing parents in bars, etc.
   c. Non-Indians seeing parents in bars and judging them.
10. Past failures
11. Poor leadership
12. Loss of pride
   a. Important as a basketball hero; just "another Indian" afterward
13. Indian history in America has been slanted to make the Indian feel he has been in the way of advancement or has been the villain in the dominant society.
14. Total environment
15. Passive acceptance of predominant circumstances. We have always accepted our school situation as something we have had no control over in the past. We have never been aware of any ability to make changes. We dislike to, but don't do anything about it.
16. Culture conflict. It is usually the society that has the largest

number of people that wins out. We are in a minority. We have several sub-cultures among the tribal members. We are identifying the fact that they do exist.

17. Other views (different culture). First impressions are important. People see us and know we are Indian, then they think we are on skid row.

18. Ignorance. Lack of quality education

19. Language barrier. Some of our people right here may not be expressing themselves because of a language barrier. There may even be a barrier in an all-Indian situation. Some of the older Indian leaders can say more in twelve words than others can say in 30,000. Some of us who have a college degree still feel we don't have a good command of the English language. We think our native language is important.

20. Fear of ridicule. Lack of self-confidence

21. Lack of knowledge - being unable to relate to the subject under discussion

22. Just plain lazy - indifference. A participant stated that he has noticed that people in his area will show up at some of the meetings but they are indifferent once they get there. They have the attitude that, "You have been put in a position to do these things, so why should I worry about them?"

23. Appearance. Inadequate clothing. Physical appearance, including expression on face. Our physical appearance may result in emotional problems.

24. Being "left out." Most of the responsibilities being given to a few and the rest being left out. It is up to the few who are leading to

encourage the participation of others. They will likewise encourage more people to become active.

25. Racial and social differences. "Oh, he is just an Indian." I may feel that what I have to say is not good enough because I am just an Indian.
26. Homes and other material items
27. Indians are thought of as being a lower class of people. Some view themselves as being so low that they even think of committing suicide.
28. Lower economic standards--lower incomes
29. Governmental dominance. We don't have a voice in the policy making. The federal government man-handled us and the BIA looked after us for so long that we began to feel we weren't as good as other people. The teachers were white, the policemen were white and the BIA people were white. We got the feeling that the white people were so much better than we are.

    People say that the only good Indian is a dead Indian.

    We shouldn't hesitate to go into places where everyone else goes.
30. Public image is negative and misinformed. "We are always getting whipped on TV."

There was some discussion in regard to No. 1 - Lack of Education. Some participants felt education to be very important, while others felt that it made little difference. Here Mr. Spang injected a person experience. In making a flight reservation in connection with a speaking engagement, his name was entered as "Dr. Spang." As "Dr. Spang" he was given every consideration; reservations were no problem. In making arrangements for the return flight, the name was "Mr. Spang." "I had to do the footwork for

"Mr. Spang," he related. The group conceded that education might not be necessary, but one would have to be a strong individual to get by without it.

Solutions to Overcoming a Feeling of Inferiority

1. Adult education on the reservation
2. Mutual understanding among the tribes
3. Dissemination of information
4. Common goals
5. Employment of sincere, dedicated personnel
6. Encouragement and recognition of the Indians who have attained community recognition and received some honor
7. Use of Federal funds as a leveler
8. Improvement of educational opportunities on all levels
9. Improvement of leadership, tribal, educators, parents
10. Improvement of public image

    Economically, by more Indian employment opportunities

    Socially

    Politically
11. Do not widen the scope of inexperience
12. Do not allow children to make major decisions without having had the experience of making minor decisions
13. Improve facilities for laundry purposes in districts
14. Encourage parents to keep in contact with schools and school boards, so that when decisions are made they can become a part of the "involvement"
15. Improvement of transportation facilities due to poor economy

16. We need aggressive participation
    a. Independent thinking. Part-time jobs so kids can earn an allowance for clothing, etc.
    b. Communicating ideas
    c. Awareness
17. Develop a pride in ourselves, pride in being an Indian, pride in our tribe, culture and heritage. We should have a positive attitude. Realize that you are as good as anyone else. Develop self-confidence
18. Emphasize up-grading educational standards. Develop language skills
19. Leadership
    a. Make people feel at ease
    b. Invite and welcome each individual's contribution
    c. Provide a comfortable and relaxed setting for meetings
    d. Provide in advance an outline or agenda so members can be thinking ahead of time
    3. Don't overdress
20. Upgrade the homes according to income
21. Upgrade health standards
22. Suicidal action (Is this a solution? Is alcohol a solution?)

<u>Suggestions for Handling and Fostering Pride</u>

1. Parental contact
    a. If you cannot go to family directly, go to leaders.
2. People should be encouraged to take part in family affairs.
    a. Family nights - Bingo games, etc.

b. Tribal dances and functions

c. Scout groups, fishing trips

d. Other group projects

3. Never overlook praising children; let them know they are "great" when they achieve.

As cause for "Loss of Pride" it was brought out that signs in Montana and Wyoming had read, "No Indian Trade," and signs in other places had read, "Indians and Dogs Not Allowed." These signs are not as prevalent now as they have been in the past.

Other comments from the classes included:

We will probably always be poor, but we can still improve ourselves. We should wash what clothing we do have at least.

A young Indian girl who is attending Brigham Young University in Provo, Utah, said, "There are 230 Indian students at BYU. The thing we have to keep in mind is that we are trying to make good in an area that is foreign to us. The white man would be just as lost if he were in our shoes."

Another young girl attending BYU said, "The home background is why the Indian students sit back and don't take part."

The instructors at school say to us, "You are Indian students. We will let you by this time." They lower the level down to us. They should leave it up and we should have enough gumption to build ourselves up to this. People say, "Let's make an exception, let's bend over backwards for the Indians." We don't want this.

Other comments from the group included:

I have never lived on the reservation. I have been in the white

society all my life. I attended 15 schools in Washington state before I graduated. Some people would say, "Look at the dirty Indian." Finally after we had lived with the white people for a while they learned to respect us. We would become involved in the community and we learned to respect them.

I have never had the problem of learning to associate with whites. I grew up with non-Indians. We have been pretty well recognized in rodeos. You have to associate with other people. We must have better communication with others. We have about 50 per cent of our people living off the reservation today.

I think you have had the privilege of growing up with the Anglo people are very fortunate. It is hard for me to mingle and talk with the white people. They don't encourage me and I don't encourage them. I blame myself because I don't make myself be friendly with them. I have learned to live in two cultures. Generally it is very hard for the Indian people to adapt to the white culture completely.

SCHOLARSHIP AND FINANCIAL AID PROGRAMS

This course of instruction dealt with higher educational aids, the objectives, authority, and availability of scholarships for Indian students.

The problem of lack of adequate dissemination of information regarding scholarship aid programs was discussed first. A copy of "Memo to Indian Students - You Can Go to College", published by the Bureau of Indian Affairs, was shown to the group and inquiry was made as to the number of them aware of its availability. A response of approximately 90 percent of the group indicated they had no knowledge of it. (The percentage of negative response as to the knowledge of such a publication remained consistent throughout all four of the groups.) In connection with the problem of the lack of knowledge about availability of financial aid, it was suggested that perhaps some of the responsibility lay with the individual student, himself, as well as the parents -- due to lack of initiative.

It was noted that a great deal of communication is broken off between the student and the school in Upward Bound Programs because the counselors do not counsel as they should, and since the Indian student won't take the initiative, it is up to the counselor to go to the student. It was felt that one of the basic things that is wrong is the counseling at the high school level.

There seems to be a tendency among Indian people to feel that the Indian students have to get a grant from the BIA, but that is not necessarily so. There are a great many other sources of scholarship aids available. As an example, there were 8 four-year scholarships

for Indian students available at Arizona State University, and of those, only four are being utilized.

Indian youngsters must be prepared to live in this highly complex society and it should be a major goal to provide every Indian child with an education, either college or vocational training, if he wants it. Some statistics were cited. For example, there are approximately 600,000 Indian people and less than 6,000 are enrolled in college. It was stated that most aid came from tribal grants, BIA grants, church related sources, and the Veterans' Administration.

Sources of aid for handicapped students and information regarding this can be obtained from state governments. It was recognized that all Indian students could not be expected to be successful in a course of study at the college level. For those Indian students not desiring or not possessing the aptitude for college study, it was pointed out that vocational training schools, such as those operated by the BIA, namely, Haskell Institute, Chilocco Indian School, and the Institute of American Indian Arts, were available. Other vocational training schools, such as the School of Radiologist Technology at Gallup, are available.

The instructor mentioned the Education Coordinator Program which he originally proposed to the National Indian Education Advisory Committee. He feels that such a position on each reservation would be a great asset to the Indian education effort. He stated that currently there are only five such positions in existence on various reservations; they are funded from Public Law 89-10, Title I, funds. A participant from Alaska stated that the one Education Coordinator position in Alaska was not realistic because of the size of the state, and he

didn't think that one Education Coordinator could do an effective job. He stated that so little information was available about the position that he didn't know the name of the person in the job.

The instructor stressed, again, that one of the main reasons Indian students don't succeed in education is the lack of adequate counseling. He stated that when an Indian student goes to high school, all he is exposed to is the regular 16 unit program. He is usually not college oriented as non-Indians are. He feels that more and better counseling would do much toward alleviating this situation. He also pointed out the factor of teachers not being aware of their student's home environment. It was felt that if teachers knew more about Indian students' home situations, such as the lack of modern utilities and other factors including the distance traveled to and from school, perhaps more effective methods could be developed to overcome these drawbacks.

The instructor, then, discussed the sources of scholarship aid. He stated that in visiting the 14 high schools he works closely with he found that they were not aware that so many sources were available to Indian students. He referred to a prepared 11-page listing of financial aids which he had compiled and stated that this was just a sampling of the many sources available. Many schools are practically pleading for more students to utilize the scholarships available. The existence of tribal scholarship programs has become a reality. The Navajo Tribal Scholarship Program, which amounts to over $500,000, was cited as an example, and even this large amount was not enough to meet the demand for financial aid among Navajo students. Few restrictions

are placed on most of the scholarship aid presently available, such as: 1/4 degree Indian blood requirement by the BIA, acceptable ACT scores, high school diploma, etc.

It is now possible for the BIA to assist students who elect to enroll in sectarian schools. Previously, the Bureau was restricted by law from helping students enroll in this type of school. The deadline for application for BIA scholarships is May 1st, at the present time.

He stated that they have the problem of Indian students relating to non-Indian students. He inquired about the possibility of entering into a cooperative agreement with the BIA Indian counselors, since they recognize that they have a problem along these lines. He mentioned the success they have had in utilizing Indian mothers in their aide programs. He agreed that there was a lack of adequate counseling and that this also has a lot to do with the dropout problem.

A participant stated that a program is available to send high school students to Washington, D. C., and that this was open to all juniors and seniors for an approximate charge of $100. Very few Indian students take the advantage of this opportunity -- probably because of the money problem. He asked if there were sources of aid to allow Indian students to participate in this type of projects. It was suggested that various means of fund raising projects by the students be encouraged.

The Johnson-O'Malley Program is being utilized a great deal to train counselors in public schools. Public Law 874 is a basic education program. In some districts, it is not sufficient to provide basic education funds. Johnson-O'Malley funds can be used to hire

counselors, and this, the entire conference group agreed, was of utmost importance.

Many participants felt it is to the Indian students' advantage to attend a junior college before enrolling in large universities. It was felt that Indian students do better in a small college located in their home states; otherwise, the disadvantage of paying out-of-state tuition fees adds to the major list of problems.

Many states have scholarships, although there are many states not assuming this responsibility. Questions were raised as to why many of these grants are not utilized. A communication gap seemed to be the reason. The participants felt that perhaps parents are not encouraging their students to go to college and that possibly the schools, too, were at fault. The encouragement for college education of children should start in the home. The child absorbs more in grades 1 through 4. If he doesn't measure up by the seventh grade, he is usually a dropout mentally, and many times, physically.

A revised edition of the financial aid booklet entitled "Scholarships for American Indian Youth" is currently being printed and copies will be supplied to all Area Offices for distribution. Copies may be obtained free-of-charge by contacting the Publication Service, Haskell Institute, Lawrence, Kansas.

Letters have been written to many colleges to ascertain whether they would be willing to waive their out-of-state fee for Indian students. Favorable responses have been received from various sections of the country. Scholarship grants have been raised for married students attending Arizona State University because of the cost-of-living factor.

Inquiries were made as to whether students should be expected to earn more of their own money to support college studies. It was felt Indian students shouldn't be allowed to work during their first year. Some participants felt the BIA procedure of reducing a student's grant during his second year was a discouraging factor to many students, causing subsequent dropouts due to their inability to secure supplemental funds.

A participant from Bemidji State College in Minnesota informed the group that they had a program whereby their Indian students traveled to local high schools enrolling Indian youngsters and counseled the younger students about opportunities available for college study and to try to motivate them to set a goal for higher education.

Many participants inquired as to the coordination efforts made with the United Scholarships Service in Denver, Colorado. This organization has indicated that they have revamped their program and they now have more funds with which to operate.

In reply to the question of why funds should be made available for college, the following answers were given:

1. To encourage Indian youth to go beyond high school
2. To develop leadership
3. To take their place in technical, vocational, and professional fields

The Bureau of Indian Affairs Scholarship Program was explained as:

1. A policy to help those who have financial need
2. Loan programs are available. $500 available per year to any Indian who can prove 1/4 degree or more Indian blood The loan is payable 10 years after he graduates.

3. Grant program is administered through the 10 Area Offices throughout the United States and two agencies - Cherokee and Seminole
4. The Central Office does not approve any loans. Area Directors approve or disapprove
5. Indians eligible for BIA grants:

Qualifications

a. First year on reservation request - must have one-fourth degree Indian blood or more
b. Renewal request in good standing
c. Sectarian college choice (accredited)
d. One-eighth Aleut - one-eighth Eskimo - accepted as long as proof can be made of one-fourth degree Indian blood.
e. Accredited Junior College

6. Off-reservation application

If the Area Director will verify the student is not receiving services from the Bureau, then he or she can apply. He/she should try to get enrolled in one of the tribes. Lacking this, some other means of proof is needed to prove they are of Indian blood.

7. Graduate request

Over 200 Indian graduates have requested help to continue education toward a higher degree. A junior or senior in college may apply for a Bureau of Indians Affairs loan to continue his education.

8. Additional funds for married students

9. Probationary student

   If a student is put on probation, he is given a probationary grant. Good behavior of the student at the college is vital. If the student is able to adjust to his college environment, the scholarship program will be continued.

10. Grants and Scholarships

    The average last year was slightly less than $1,000 per person. About one-half of the expenses are being borne by some group other than the Bureau.

    a. Private scholarships - $700,000 for Indians was obtained.

    b. Tribal groups (47) helped 1,000 students by donating $1,000,000

    c. Personal and family help was utilized

    d. Veterans loans were made available

    e. Vocational students - Indian youth took advantage of employment assistance programs (Public Law 159)

Newsletters containing information on scholarship programs can be obtained by writing:

Mr. LeRoy Falling
Scholarships Officer
Division of Public School Relations
Office of Education
First National Bank Building, East
Albuquerque, New Mexico 87108

The Newsletter contains all the programs for grants and opportunities in colleges.

A high school student, before applying for a loan, grant, or scholarship, must be accepted at an accredited university or college. Before graduating from high school, he should contact his school counselor, write to various colleges or universities requesting their catalogs, and after selecting the one he wishes to attend, he should write and request an application blank. If the college or university accepts the application, he should then make his application for financial aid.

Mr. Stanley Smartlowit, Chairman of the Credit Extension, Education and Housing, Health, Welfare, Employment, Recreation, and Youth Committees and present Chairman of the Office of Economic Opportunity Committee for the Yakima Tribe in the State of Washington, gave the following report:

"As Chairman of the above-mentioned committees, I work with my people of the Yakima Tribe. We assist them with credit extension, education and housing. When we hear the word "credit", we immediately think of a loan program for vocational training. Many of our people have resorted to our credit program to send their children to school. Credit is used very extensively among our tribal members. When we hear extension, we think about farming. We work with 4-H and FFA Clubs with the idea that as long as you have your child busy, he is less apt to get in trouble. Education, no doubt, is one of the better parts of the program. Housing, too, is very important. We find that children that are better cared for by their parents are more apt to be better students. There is less absenteeism and more motivation to go into higher education. Health is also very vital if we are going

to pursue higher education. The importance of prompt medical attention cannot be stressed too much. Sometimes a child may complain of being sick in order to stay out of school; prompt medical attention can tell the parent if this is an excuse or the truth. Employment is the most important factor in keeping children in school. As a result of two industries on the Yakima reservation, necessary clothes, food, and supplies have been purchased for students. This makes for a happier relationship among the parent, the child, and the school. It has been pointed out that children of today are becoming more and more clothes conscious and that this is an important factor in their motivation to stay in school.

Many Indian adults are now serving on Ad Hoc Advisory Councils for Indian Education in their state or for the federal government. This opportunity should be used to affect change so as to meet local level needs. The importance of Indian people being willing to relate to non-Indians is most important. Better educational programs can be developed when communication is developed. As an example, a non-Indian adult education worker did not prove effective with the Indian adults because they did not care to relate to him. The problem was partially solved by the members of the Education Committee going with the adult education worker and talking to the Indian people, pointing out the value of education for adults. As a result, 80 adults are now enrolled in this program. Baby sitting services were also provided by the tribe along with study halls so the entire family could participate.

We are working with Central Washington State College. We will be sending students up there this summer for nine weeks whether they

have been in school or dropped out. They will be permitted to make-up credits for high school graduation or there will be an enrichment program for those that are seniors and planning on going to college. There will be a day set aside for the teachers and parents to meet together on the campus, as it is very important to have good communications between the parents and the teachers.

We have problems with our children as well as anybody else. I could paint you a rosy picture, but that would not be the case. We have to resort, sometimes, to the use of boarding schools. Some of our students travel away from home as far as Oklahoma. We allow our children to leave home and go to Oklahoma and most of us have no knowledge of what the school looks like, nothing of its surroundings, its personnel, etc. Parents and grandparents were deeply concerned, so the Education Committee passed a resolution for what we call "boarding school" visitations. Under this resolution, we visit the schools, listen to their problems, and help where we can. We take the students out to dinner, visit the classes, teachers, etc. We spend approximately three days at the school. We feel these visits are very helpful, because the schools' personnel have written us and advised us that the morale, along with the grades of the students, have improved after our visits. We bring back pictures of the students and make a report to the parents concerned.

We have had members of our tribe run for school boards, but not many of them are elected. When they do, they often have not had training enough to feel they can make a contribution. This is what we need. We find that the Indian people too often don't take the time

to register and vote. We have got to build up better public relations. We do this with the Toppenish and Wapato Chambers of Commerce. We would like people to know that Indians are not as bad as people may believe, that we have concern for ourselves, and are trying to help ourselves.

We don't have many Indian children graduate from high school because of the lack of interest. I have been on a Tribal Council and its Education Committee for 14 years. Eleven months ago, the Tribal Council budget had $50,000 for high school education. We have 21 colleges and universities in 18 states. In order to be eligible for the grant, you must be one-fourth or more Yakima, obtain three letters of reference, a medical report, and write a letter yourself requesting assistance. We have catalogs for many schools. We check each catalog with each application. Some people might ask for more money than they actually need. We send the money directly to the school for tuition, books, supplies, board and room, and what is left, is given to the student. The Registrar, Superintendent, and the Chairman of the Education Committee sign an Agreement. This Agreement states that before any further payments can be made, the school must send the student's transcript of credits to the Education Committee for review. If there are failing grades, then the Committee makes the decision whether further assistance should be given this student before payment to the school is made.

We, in Yakima, work with our people from the cradle to the grave. We are concerned about the adults because of the difficulties that we have in expressing ourselves to the needs of education, such as what is its values, how much can it be of help, and what is its benefits.

We are concerned about absenteeism, late entries, and dropouts. If these people don't receive an education, they will be a burden not only on the tribe, but on the state and their families, too. If they can't fend for themselves, then someone else will have to assist them. We have a high dropout rate. Our children are absent many days throughout the year. Our thinking on the matter is 'If the body is not there, you can't teach it.' If an enrolled Yakima Indian is absent five days or more, we have someone go out and see why they are absent. We have our credit program, using tribal funds, whereby the Indian people may apply for assistance -- this money may be used to pay for housing, to pay for school lunches, to buy clothing, etc. In other words, it may be used to 'keep the body and soul together and keep the person happy'. We also have a seed program, whereby the tribal members may obtain lawn grass seed to plant around their homes and improve their yards. We also have two industries on the reservation which employ many of our people. As long as the parents are working and have something to do, they won't spend as much time downtown drinking and will be more concerned about their family. We try to train these people to have better working habits. They have learned how to work and they have learned that the weekly paycheck is very important. They have gained employment at other industries, after learning the skills at the two located on our reservation.

The last several days many of you probably have heard a great deal about teacher training programs. We are conducting this on our reservation on a small scale. The teachers in this training program are encouraged to visit the children and become better acquainted with

them. This makes for better public relations. One of our Yakima Indian educators is a counselor in the high school. We have 400 women serving as teacher aides. In Yakima, we are outnumbered by non-Indians 10-1. To date, there is only one member of our tribe serving in a school district. Again I say, 'Indians just don't take the time to vote.' To help establish better public relations, the Tribal Council serves as a member of the Toppenish Chamber of Commerce."

The instructor listed six steps to accomplish in applying for a grant:

1. Fill out an application
2. Obtain three reference letters, such as from a counselor, teacher, or principal
3. Attach ACT scores to application
4. Sign application
5. Attach medical certificate
6. Explain in your own handwriting your reasons for wanting to attend college

The above outline has been the standard procedure in most areas, although there are variations in some states. It was pointed out that it is good practice to send the grant directly to the school, itemizing how the money should be spent. Tuition, books, room and board should be paid for first; if there is any left over, it should be placed in the school bank for the student's use. If a grant is made by a tribe, then it becomes their option to designate how the monies should be dispensed. Many Indian people feel the student, himself, should be allowed money and be permitted to take the initiative as to how his private budget

would be spent. This would build his own stature and self-reliance.

The problem of misuse of grant money was brought up. Students should be counseled in the wise use of their money and avoid spending it on unnecessary luxuries. The problem of getting unused grant money back from colleges was pointed out, although most schools are cooperative in promptly returning unused scholarship grants. Some have not been in the past, however. It is good practice to request the school to acknowledge receipt of grant checks. There are many institutions that do not have advisors to Indian students; consequently, problems are encountered in getting money returned. It is a good idea to check with the university or college to see if they have an Indian advisor, and if so, to work directly with this individual. In connection with scholarship refunds, it was pointed out that follow-up action to see that the student had actually enrolled is very important. If a student has not registered for classes, the money should legally be returned by the college or university. It was stated that efforts are being made to have BIA grants paid on time to eliminate inconvenience and problems for the students. It was further mentioned that this is one of the reasons why the deadline for applications was moved to May 1st. If grants are late, it was suggested that the student contact his/her Tribal Council and request a small loan until the grant is approved.

Students should be helped to find summer employment, but they, themselves, should take the initiative first in seeking such help. An idea was suggested that students receiving tribal grants could be considered as employees of the tribe. Their position would be the task of getting an education. This may change the thinking of the

student and cause a feeling of needing to achieve and be productive on the student's part. It was pointed out that this is the current practice of some countries and companies.

If a student, based on his ACT score, does not show aptitude for college study, he should be counseled to take vocational training.

It was suggested that the participants return to their tribes, draft a resolution endorsed by their Tribal Council, and send it to the Education Committee, Washington, D. C., requesting that all universities and colleges have Indian counselors or tribal members at their institutions on a full time basis to counsel with the Indian students. Indian students feel more at home and will talk over more freely their problems with other Indians, rather than non-Indians. This will boost the students morals, give them the feeling that someone is interested in their education, in them, and help them to feel that they "belong" at this institution. A delegate from Alaska stated that since this does not exist at the University of Alaska, the dropout rate of Indian students is very high.

SCHOOL BOARD TRAINING

AUTHORITY FOR EDUCATION

The United States Constitution assigns responsibility for education to the states. Each state conducts and supervises the public school system through (1) a state board of education with a state superintendent as the administrator, (2) county schools with a county school superintendent, and (3) local school district boards. The State Legislature delegates educational responsibilities to the local school districts. It also sets up the framework of procedures, minimum requirements, and certain maximum restrictions, but many provisions are permissive in nature thus leaving the determination of the procedures up to the local school boards. Statistics show that 2/3 of the Indian children population are attending schools administered by public school boards.

ELECTION, TERM OF OFFICE, AND COMPENSATION

In most districts, the public school board member is elected by the residents of the school district in a special election. He is usually required to be a resident and a registered elector of the place from which he is elected. Nominating petitions are often required which show that a number of the citizens want a certain individual to run for the office. There are usually age and education requirements which must be met.

Public school boards are made up of either 3, 5, or 7 members. Odd numbers relieve the problem of the vote. Terms of members are staggered so as to give continuity to the educational program. Term length is usually three years.

Because state governments act through local boards of education, a board member is a state official. Within the granted powers, the local board is quite free to plan for the best program of public education which the needs, conditions, and resources of the community permit and demand.

School Board members generally do not receive pay for services rendered other than expenses incurred while traveling in official capacity.

MEETING SCHEDULE

Meetings once a month would seem to be a minimum requirement. The board or council should set the time and place of its meetings. Ordinarily, all meetings should be held at the school facilities.

Special meetings may be called by the presiding officer of the board or by a majority of the members. All members must be notified of all meetings.

Board members should develop the habit of beginning and ending meetings on time.

BOARD MEETINGS OPEN TO PUBLIC

All official legal board meetings must be open to the public. Executive sessions (closed to the public) may be held when personnel matters are discussed, e.g. when considering the employment or dismissal of an employee, or when complaints or charges against an employee are being heard. Generally no legal actions may be consumated in an executive session. If the public attends board meetings, school community relations are usually improved.

QUORUM - AGENDA - MINUTES OF MEETINGS

A majority of the board constitutes a quorum and decisions

become official board decisions when a majority of a quorum agrees in an official board meeting. If a quorum is present and one or more members refuse to vote, the others may proceed to transact business. Attendance of board members at meetings should be required. An agenda or a list of items to be considered in a meeting and a suggested order of consideration should be prepared for each meeting. This should be distributed to board members at least a full day in advance. Also, a copy of the agenda may be posted near the meeting room or publicized in the local paper for public inspection. It is often the practice to approve the agenda early in the meeting. Items should not be added after the meeting begins because this does not allow for individual study and the gathering of essential information. The agenda should be prepared by the chief school officer. He is the one who should know the most about the matters which need board action, and he can provide reports which will aid in the understanding of the problem.

Board minutes should be looked upon as having the status of official legal documents. This means that they should be very carefully prepared and accurate. Minutes should be duplicated and distributed to board members with the agenda for the next meeting. This gives members a change to study the minutes carefully and to have a copy for their files. Also, this may take the place of taking board time to read the minutes. Minutes should include a record of each board action. Lengthy discussions may be summarized, but motions should be carefully worded and should appear exactly as the board acted upon them. Names of those voting for and against each question and unanimous action should appear in the minutes. An index of minutes should be prepared in a well-bound, permanent binder, with pages numbered consecutively.

SCHOOL BOARD FUNCTIONS

The main responsibilities of public school boards are:

To operate local schools in a systematic, business-like way.

To plan and implement a proper program of instruction.

To employ personnel sufficient to conduct the affairs of the schools.

To plan and supervise the financial operation of the schools.

To enter into contracts for the provision of sites, buildings, equipment, supplies, etc.

To keep the community informed of school operations.

To study and evaluate all aspects of the educational program.

To conduct elections as required and permitted by law.

To accept responsibility for leadership in the educational affairs of the community.

Public school boards should organize themselves with the designated officers and conduct the meetings efficiently. Roberts Rules of Order or Sturgis Standard Code of Parliamentary Procedure may be used.

ADVISORY SCHOOL BOARD

The advisory school board should begin by developing its philosophy, its objectives, and its operating policies. It is the responsibility of a duly elected or appointed school board to provide dynamic leadership to the total educational program of a community. Schools exist for the purpose of providing opportunity for learning to take place. It is the responsibility of the advisory school board to encourage the use of all available resources for the purpose of teaching children. Board members must keep informed of new developments

and of ways to improve educational opportunities within the school system. The advisory school board has the responsibility of becoming acquainted with professional qualifications and with acceptable personnel practices, school housing problems, and may recommend correction of certain matters within the limits of available resources. The advisory school board acts only in an advisory capacity.

AUTHORIZATION

In the Bureau of Indian Affairs, the authority to approve the establishment of advisory school boards and to provide necessary training for such groups is vested in the Commissioner of Indian Affairs or his delegated representative. A tribal group wishing to establish an advisory school board will submit a proposal to their Assistant Area Director (Education). This proposal shall contain the following general information:

Date
Tribal Group
Area, Agency
School (s), Location (s)
Statement of Objectives

The proposal shall answer these questions:

How many members shall be on the advisory school board?

What will be the organization of the board?

What qualifications must a school board member have?

How will school board members be selected?

What voting procedures will be used?

What will be the term of office of a school board member?

How will officers of the board be elected?

How will vacancies be filled?

When will meetings be scheduled and how will they be conducted?

The authorization line for advisory school boards is:

President of the United States
Secretary of the Interior
Commissioner
Area Director
Agency Superintendent
Advisory School Board

The authorization will be granted if the proposal is consistent with criteria stated as follows in the BIA School Board Guidelines:

> A system must be set up in terms of the American democratic idealogy, i.e., "The basic covenants of this nation are based upon the promise of the entitlement of each individual to share in the decision making and the abiding by decisions in the development of those social and political institutions which shape and determine his personal welfare and social well being."
>
> A system which will provide the local Indian parents with a maximum opportunity for self-involvement in the education of their children.
>
> A system structured within the legal framework within which the BIA must operate.
>
> A system which will help develop a high quality education program for all Indian children and youth for whom the local school board is responsible.
>
> A system which will clearly define the functions for the BIA and the local school board.
>
> A system which will be clear and concise concerning the way it is to begin and the way it is to operate.
>
> A system which will indicate time factors when they are pertinent.
>
> A system which shows evidence of majority support of the tribal group involved (not just a tribal council decision).

A system which will define the school district (geographic area) for which the local school board is responsible.

A system which makes adequate provision for the protection and preservation of government property subject to normal wear and tear.

A system which will insure that all the rights of employees will be protected.

A system which will permit an orderly transfer of Indian education to the state, when there is mutual readiness and willingness for such transfer.

FUNCTIONS OF AN ADVISORY BOARD

The functions are:

To assist the superintendent or chief school administrator in establishing the best possible school program and organization for Indian children in their respective districts. This refers to review and evaluation of curriculum, the instructional program, personnel, feeding, building and transportation programs and supporting services.

To act in a liaison capacity between the community and school and reflect the opinions of residents of the community toward education problems.

To make recommendations concerning improvements in the local education program.

To cooperate with BIA and other school officials in solving problems of mutual concern in the local school district.

To keep the residents of the local school district informed about important school problems and activities.

To work with parents to encourage their children to attend school regularly.

To visit the school to become acquainted with the school program.

To encourage school patrons to become active in community school organizations, such as PTA and PTO, other citizens' committees, and special Ad Hoc committees.

To be responsible for helping develop capable Indian leadership in the community to meet local educational problems.

Advisory school boards have no legal power other than that granted them by the Commissioner of Indian Affairs. By virtue of the appointment of the board, members are as a body authorized to advise the local chief school officer on the instructional program regarding personnel, school finance, pupil services and school community relations, etc.

Advisory school boards, after they have been appropriately elected, or otherwise appointed, should organize themselves with a presiding officer, an alternate presiding officer, and a recorder and should conduct meetings in a businesslike manner. Roberts Rules of Order or Sturgis Standard Code of Parliamentary Procedures may be used.

All board meetings should be open to the public, except when held to consider personnel matters. Individual citizens should be permitted and encouraged to address the board on education matters. Records of all board meetings should be kept. A quorum should be present at meetings before any business is conducted. A majority of the quorum should be required in any board decision. Provisions should be made to replace an incompetent advisory board member. Provisions should be made for filling unexpected vacancies. Attendance at board meetings by each board member should be required unless there is a legitimate excuse for absence.

Funds should be allocated to pay for membership in appropriate educational organizations and to pay expenses of attendance at appropriate

educational meetings, other than scheduled board meetings.

Advisory school boards should acquaint themselves with Civil Service and other requirements for employment in BIA schools. Members of advisory school boards should become generally acquainted with the school code of their state, as the BIA school with which they are concerned is also subject, in many respects, to the state law.

OBTAINING ASSISTANCE

Assistance may be obtained from:

The present board

The superintendent

The clerk of the board

The Associated School Board of other states

ABOVE ALL - KEEP SMILING

Remember a school board member needs:

A spontaneous smile--although your teeth may grit

Broad shoulders--responsibility for the development of policy

A duck's back--to throw off unjust criticism

An open mind--accept and evaluate new concepts

A sense of humor--be able to laugh at yourself

Ability to sleep at night--courage of convictions

Insight--to understand oneself

A head for figures--be able to understand financial matters

Forsightedness--for long-range planning

High boiling point--to prevent blowing off steam in public

SOME IMPORTANT DON'TS TO CONSIDER:

1. Don't be "Frog-Minded" (jumping to conclusions).
2. Don't make promises of board action outside of board meetings.
3. Don't really expect to understand all the problems and functions of the school system in a short period of time.
4. Don't expect to know all the answers.
5. Don't allow yourself to become the complaint department of the school system.
6. Don't discuss personnel problems with school employees outside board meetings.
7. Don't get involved with pressure groups.
8. Don't make up your mind about a problem until you have heard all sides.
9. Don't neglect reading sent out by the superintendent.
10. Don't, as a general rule, discuss board business outside of board meetings.
11. Don't expect the board to be the executive of the school system.
12. Don't hesitate to tell the superintendent when you think he is making a mistake.
13. Don't take disagreement as a personal affront.
14. Don't hesitate to write to ASBSD executive secretary.
15. Don't disgrace yourself, your family, your community, and the students by drinking alcoholic beverages when important decisions need to be made. BE A GOOD CITIZEN, SET A GOOD EXAMPLE, LOOK UPWARDS AND MOVE FORWARD.

SCHOOL BOARD ORGANIZATION

What does a school board do?

The board is responsible to clearly state its philosophy of education and associated objective so board members may have an understanding of their underlying purpose. Each board should develop its own philosophy and objectives consistent with individual, local, state and national goals. On the basis of their philosophy, a school board should develop written policies. Policies are governing principles which specify a certain course of action under certain circumstances. Policies should be locally developed and written down so there will be no question about meaning.

Other responsibilities of a school board are as follows:

To comply with the laws and the regulations of the educational authority.

To choose the superintendent of schools and work harmoniously with him.

To see to the adequacy of the school staff.

To provide educationally efficient school plant(s).

To help obtain the financial resources necessary to achieve educational goals.

To keep the people intelligently informed about the schools.

To keep itself informed about new developments and improved methods in education.

To involve parents in the educational program.

To evaluate progress.

What can a school patron do? How can Indian parents participate in school affairs?

Patrons can participate in school affairs by becoming active in the local PTA organizations, by being involved with their students or children in the various functions (both social, academic and athletic) of the local school and by attending band concerts, helping with fund raising projects, teas, visiting the school during the day and observing or becoming involved with the lunch program, safety program, FHA organization and any other school organizations where their students are actively participating. Visit and become involved in the school board meetings.

How does the school board work with the school staff?

A short or long range plan of the educational program can be outlined and implemented only after the school board or the advisory council has formulated objectives and appointed a chief executive officer. These two tasks are of primary importance. By appointing a competent executive officer and by delegating to him various responsibilities for the educational program the board has gone far toward performing its task. In their selection of a chief executive officer, board members must be judges of such qualities as personality, appropriateness of a candidate's background to the community's needs, ability to exert creative leadership and to establish confidence in the schools and the value of experience and preparation beyond minimum requirements.

A board should draw upon its philosophy and objectives. These are standards which it would require a chief school officer to work toward in performing a leadership function for the board. A search for the most qualified person should be made. This search could start

within the school system and extending outside the system if necessary. Credentials should be thoroughly reviewed by a screening committee made up of members of the board or outside persons the board has confidence in. Information on a candidate beyond that which the candidate himself presents should be sought. After the field has been narrowed to a few, the board should hold searching interviews with each candidate.

Clear distinctions should be made between the policy making or legislative functions and the administrative functions in a school operation. Any serious overlapping can only be harmful to the educational program. The educational world is full of examples of wasted resources, both human and physical, resulting from uncertainties about who should do what. School boards too often appropriately delegate responsibilities to the chief school officer but then inappropriately proceed to operate as if they had delegated nothing. If the board finds that it cannot strictly leave the professional implementation to the chief school officer, it must consider that its selection procedure was inadequate and that it must hire a better qualified person, or that it must redefine its own role.

<u>What does a school board do</u>?

A good school board will:

Approve appointments of all staff

Let parents know what the curriculum is

Work out a school calendar

Be responsible for adapting budget

See to it that their members go to workshops that will help them be a good board member

Act as a line of communication between the parent and teacher.

Develop lines of communication.

Be sure that minutes of school board meetings are being made available

What can a school patron do? How can Indian parents participate in school affairs?

Indian parents can participate through elections by electing representatives they want, someone who is interested in the school program. They could offer themselves as resource people. Parents should meet with home room teachers to discuss how they can follow up with studies at home. Parent Teacher Organization (PTO) is the same as PTA.

How does the school board work with the school staff?

The school board works with their executive officer who is generally the principal or the school superintendent. They must first recognize a problem, then sit down together and talk it over. A solution may be reached almost immediately if the board faces the problem rather than letting misunderstandings brew underneath. Delays could be very detrimental in many cases. Sometimes without knowing it a person can become offensive. Therefore, good attitude in all of our dealings regarding school board operation is essential. A judgment should not be made nor opinions formed until all the facts of the case have been reviewed. A conclusion should be reached which will be helpful to the pupil or to the studentbody.

What are the duties of the president or chairman of the school board?

No group of people can be considered organized unless they have a spokesman. He may direct the group meetings. He has the authority to act for the school board only on matters specifically delegated to

him/her by the board. He has to be well informed. He must be sure meeting dates are set by the board. He works within a set framework.

It is a good idea for advisory school board members to take turns being president. Pass this honor around to different people. The president presides at all meetings and supervises meeting agenda. Meetings should be planned and presided over with fairness. The chairman is interested in good participation from all board members. Some members hesitate to say anything, but a good president draws out every member. The members may have good ideas but often need to be drawn out. The president keeps the discussion factual. He is encouraged to research the subject at hand thoroughly. Be certain of what you are going to do.

What are the powers of the school board?

The powers of the school board would vary depending upon the state in which you live. It generally has the right to hire or fire school staff. Familiarize yourself as to how you ought to operate in that area. This workshop should at least give you some direction as to how you should proceed. The Catholic School has a Board of Fathers. They set their own policy and are very strict. Some don't like it that way. The private or parochial school is becoming interested in meeting community needs where at one time it was almost entirely a closed door. Now they are going into advisory school board situations. Religious ties had something to do in disciplining the children and giving them direction in their life.

What does the secretary of a school board do?

The secretary of the school board performs all secretarial duties such as taking and transcribing minutes, composing letters, posting

information regarding meetings at the post office, mimeographing minutes of the meetings and typing agendas for the next meeting. Duties will be assigned by the board.

What does the treasurer of a school board do?

The treasurer keeps an accounting of the funds of the school district, such as bonds that may be issued, and keeps an accounting of the various revenues which are available to that particular school district. The treasurer must be prepared at all times to report the financial status of the budget. He/she will report and be under the direct supervision of the board's administrative officer.

Who selects the teachers at the school?

School board members appoint the teachers on the recommendation of the board's administrative officer. Selections are generally made by the administrative staff. In the school district the board screens all applications and takes a vote on who is to be hired. Hiring on a haphazard basis because of friendships should not occur. Sometimes waiting until the last minute and then hiring people who do not have good credentials also occurs. The school board has a vital responsibility. Sometimes school boards can get too much power on this matter. The school board should not be running the superintendent.

What does a school board do?

If you have a lively school board they run the school. Some of them let the superintendent or somebody else make all the decisions. This is not good. They should assist the superintendent with suggestions for a better operation in the school. They hire and fire teachers. School boards help the school by developing a budget.

What is the difference between the advisory school board and the school board member?

An advisory board would bring out problems of what is wanted or what is not wanted and what is good or what is not good. Education is too important a subject for educators to handle alone. An advisory board is a liaison to the parents and the school. Advisory school boards are either appointed or elected. We have to speak up for what we want by advancing our own ideas. Don't let someone else do it for you.

Do the boarding schools operated by BIA have school boards?

Yes, they are administered by a superintendent. Some have an advisory board or school board that can help set policy for the boarding school.

School Board Operation - Management Cycle - Philosophy

The superintendent sets up the rules which are the goals and regulations and reflect the policy of the board of education. Each school board member should ask for and get progress reports of things that are happening in the school district, such as financial reports, school lunch program, bureau transportation, etc.

Nothing fits your own situation as exactly presented. The schools exist for the students--to teach the students. Are they being taught correctly? Are they learning? How do they stack up with other students? Some comparisons may be made. Quality of education is determined by the goals the school sets for itself. Improvement is measured in terms of whether or not the goals are achieved. In the public schools there is a great need for teachers to have a special capacity for teaching Indians. We feel this need very greatly. It is up to the teacher to help the failing student all he can. Even if the

child is retarded there are special educational facilities where you may refer the child. Are the policies of the Bureau too much on the side of the teacher? If you have a bad teacher, can you get one out or does it take an act of congress? Should it be this way? In the public school if the teacher does not do what he should be doing, they do not renew his contract. That is a bad thing about the Bureau. They just transfer them to another Indian reservation--usually with a raise in pay.

JOHNSON-O'MALLEY ACT (LAW)

Johnson O'Malley funds are for the purpose of providing needed, special services for Indian children when resources for these services are not available in the regular public school program. These funds may provide services such as special texts, special teachers, hot lunches, field trips, tutors, and transportation. To be eligible to receive these services, a child must be 1/4 degree Indian, his parents must reside on tax-free land and be unable to pay for special services. Requests are made by public school districts for Johnson-O'Malley funds, on the basis of their entitlement, to BIA directly or through their state agency. These requests are processed through regular budget channels. Public school districts receiving Johnson-O'Malley funds are required to report on services provided to eligible Indian children.

The Johnson-O'Malley plan outlines the requirements under which each district can receive funds. In order to receive these funds, children must meet certain eligibility requirements, such as the relation of their parents to Indian-owned land, the degree of Indian blood, and the ratio of Indians to non-Indians in each school. Other

resources which must be used are state aid, federal programs other than Johnson-O'Malley and local taxes.

STATES AND DISTRICTS WHERE THE PROGRAM IS USED

The Johnson-O'Malley Act is in force in thirteen states and thirteen districts in seven other states. States which have this plan are: Washington, Idaho, Montana, North Dakota, South Dakota, Nebraska, Minnesota, Wisconsin, Oklahoma, New Mexico, Nevada, Arizona and Alaska. States where the thirteen districts are located which use this plan are: Colorado, Mississippi, Iowa, Wyoming, Kansas, Utah and Florida. This plan also provides assistance to children enrolled in dormitory programs.

FUNDS AVAILABLE

Funds are appropriated by Congress, and in 1970 the Bureau has requested twelve and one-half million dollars to serve approximately seventy thousand children. The assistance provided the districts varies from the partial payment of school lunch in one school to that of several hundred dollars in another school. The amount of need depends upon the ability of the local school district to support the educational program.

STUDENTS ELIGIBLE TO PARTICIPATE

Students eligible to participate must have at least one-fourth Indian blood, live on or near a reservation and show a need.

HOW THE MONEY IS USED AND HOW IT RELATES TO THE ACT

It is used for special education programs, such as development of reading and speech programs, summer school programs, inservice training for teachers, special transportation and school coordinators, etc.

Johnson-O'Malley funds should be identified with Indian children because this is the purpose of the program.

PROGRAMS NEEDED TO MEET THE EDUCATIONAL GAP

Inservice training for teachers--this is a very important aspect of the program, because if teachers do not have some familiarity with Indian culture and those techniques and methods that are needed in instructing Indian children they cannot be very effective in the classroom.

Summer Programs--summer school programs are aimed at extending the school year because, with some Indian children, we need to provide assistance outside of the regular school year. This can take the form of regular academic programs, recreational programs and other related activities which have an impact on Indian children's learning. Kindergarten preschool training will be emphasized this year, and funds have been requested for establishing 108 units involving 3,200 children.

Workshops--many workshops on various subjects will be conducted this summer. Some will be for the development of materials for Indian children.

Special teachers--training and hiring of special teachers and teacher aides to be used in special classes such as reading, writing, hearing, bilingual, etc., is paid for with these funds.

SCHOOL LUNCH PROGRAM

The lunch program is not an entitlement program. It is based upon the needs. If parents can affort to pay for lunches, they should. If they cannot, the children should be given free lunches. In some cases they pay a portion of the lunch fee. Some school districts and states now have a "breakfast program" where breakfast is served at school.

SCHOOL CONSTRUCTION

We need more schools and additions to the present ones. PL 815 provides funds for the construction of school buildings.

RELATION BETWEEN JOHNSON-O'MALLEY FUNDS, PL-89-10, AND PL-815

Through U.S. Office of Education. Under PL-874 the federal government gives assistance for maintenance and operations to public schools which are in federally affected areas. A school receiving these funds would have enrolled a certain number of children whose parents reside on federal property or are employed by the federal government. PL-815 provides financial assistance for construction of school buildings in areas where there are significant federal activities.

Matching funds are provided by the federal government under PL-864 for equipment and materials used by schools in science, guidance and other programs. It should be remembered that Public Law 874 is entitlement money based upon the residency of the parent and where he is employed. These funds go into the general operating budget of a district.

A significant source of funds for the public schools is the Elementary and Secondary Education Act. A school system designs a project representing an innovative approach to problems in the education of economically deprived children, and, if approved by the state agency, it is funded through the U. S. Office of Education. Johnson-O'Malley funds are based upon the needs and should be used for those programs that identify specifically with Indian children. Public Law 89-10 should be used, along with Johnson-O'Malley funds, in assisting Indian children, as well as other resources, state and local included.

ICAP

ICAP stands for "Community Action Project for Indian Communities." Arizona State University participates with a group of other universities in the West for the administration of this program. The purpose of the program is to organize the Indian communities for action in the direction of community involvement. The project also provides for continuing technical assistance by way of consultation in planning and implementing projects in community development. The participation of Arizona State University has included such areas as housing development, business and industrial development, general and adult education, manpower training, etc. It has, up to now, included Head Start and Follow Through

Additional information concerning this particular project could be obtained by writing to: Dr. Mayland Parker, ICAP Coordinator, Center for Indian Education, Arizona State University, Tempe, Arizona.

BIA CENTRAL OFFICE FUNCTIONS

The Bureau of Indian Affairs in Washington, D. C., is negotiating with the Office of Education relative to incorporation of Project ES-70 (Educational Systems for the '70's). The Central Office is hoping to obtain funding from other governmental agencies or foundations for the designing of a career-ladder. A career-ladder is a step-by-step program wherein a person, who may or may not have graduated from high school, indicates his educational goals. For example, an Indian on a reservation might take the general educational development test to qualify for a high school diploma, and from there may attend university courses designed to train that person to become a teacher, guidance counselor or administrator.

Another project the Central Office is cooperating on with the Office of Education is "Operation Bridge." Bridge is a Vista Corporation

program designed to increase the communications between the local population and the school. The program calls for the hiring of local people, the training of these people, and the employment in a local school setting.

The latest program that the Central Office has engaged in relative to bringing Bureau of Indian Affairs teachers and teacher aides into the mainstream is that of an agreement with the National Association of Secondary Principals. This agreement provides for the exchange of administrators, teachers and students. For instance, a principal on a Navajo reservation might spend six months working side by side with a principal in Scarsdale, New York. Then the Scarsdale, New York, principal would spend six months on the Navajo reservation with the BIA principal. The same type of activity would follow for the teacher and student. The purpose of the student's exchange would be to increase his skills in the operation of student government and student councils.

Mr. Glenn Lundeen is a part of the Washington Central Office staff now located in Albuquerque, New Mexico. This division has three major functions:

1. To provide assistance to Indian children enrolled in public schools.
2. Higher education--this is a growing and important program.
3. Project TRIBE--service that can be provided to Indian people so that those who are interested may be helped in the operation of their own schools.

A question and answer period followed.

Q: Do the tribes have any voice as to how JOM money should be used?

A: I hope they do. I hope the day will come when everyone has a part in developing JOM monies. The money is made available to the state. Remind them of your needs. The director of education is the one you should contact for help.

Q: What can you do about it if JOM money isn't being spent in the right way?

A: Contact your Director of Education. There is no JOM program in the State of Utah.

Q: What do JOM funds do for Bureau schools or mission schools?

A: Nothing. They cannot legally provide monies to a mission school. In the Bureau schools they get help through Title I money.

Q: Is the JOM fund distribution based on the local tax assessment per capita?

A: Yes, but you can give more money to the poor school district than the richer one.

Q: Could a state that is not under the JOM now be able to receive monies?

A: You can reapply to see if you are eligible, and the state will be investigated.

SCHOOL BOARD FUNCTION IN RELATION TO THE EDUCATION PROGRAM

The Curriculum and the Board: The program of the school is a big program. Changes must be reviewed in the school's curriculum in the light of progress. In this area we have not had much success. There is not enough upgrading in the program to make the type of American Indian graduate we want.

Q: As an advisory school board member, how do I go about evaluating the curriculum of the school as an individual? Do we have the best curriculum for the Indian student?

A: One way, in the BIA related school, is through the Area Education Specialist. Contact him. Tell him about your problem and seek his help. He is an expert in the field.

Q: Who else could we get besides an Education Specialist if the budget is frozen and they cannot travel?

A: Education is not cheap. If appropriations are continually cut away, we should move our people to action. Check with your Congressman. They are influential in the appropriation of funds. It is very important that you go to your school board meetings. The Curriculum and the Law: The board has broad powers. The board may do all things needful for the maintenance, prosperity and success of the schools and the promotion of education.

The program of the school generally has been tailored to the Caucasion child. We need to have our textbook material tailored to some of our particular needs. A class in the Tlingit native language is now being offered at a college for college credit. That is an important step forward.

The board will also establish, locate and maintain kindergarten schools. The curriculum for the school will include education for the handicapped. The school board must also provide in its curriculum safety for their children. They must also establish courses in driver education and vocational education. Adult education is very important.

Textbooks: Textbooks are selected by a state commission and normally approved by the state board of education. Boards of education on the local level generally follow the recommendations of the committee. Don't feel that this is the law. If a certain type of book should be in a school to promote a certain course for your children, I think you should ask for it. There are books that have the wrong slant on the history of the American Indians. It is important for them to look at the books on Indian history and be aware of many points of view.

School Terms: 180 days is a normal school year. We must have legally certified teachers. There may be exceptions to this rule.

Health: Systematic and regular instruction in physiology and hygiene is necessary. Some schools are providing sex education. In one area a doctor from the local hospital goes into the schools regularly to assist in sex education. Also along the line of health, the school board should have a program about the harmful effects of alcoholic beverages. There should also be a course on the harmful effects of tobacco and narcotics.

There should be an emphasis on honesty, obedience to law, respect for the U. S. Constitution. The board will establish requirements for promotion and graduation. There is a minimum requirement by law in every state. As adult people you should know something about it. Pre-marital counseling is another area of instruction.

The Curriculum and the Child: Each school board should be mindful of the concept of a student's self-realization. The school board is a powerful component of the educational system. Sometimes it becomes involved in budget, staff administrative problems, politics, battling

with itself. When this happens, it is defeating the purpose for which it was established. Its primary concern is the student's self-realization. American democracy allows each student or person to develop to his maximum capacity.

We are able today to become a part of the answer to the success of our boys and girls. We should stand behind our school board candidates and support them. Know what you want your student to become--an adjusted person, a healthy person, a knowledgeable person. This is a part of education.

Know Your School Program: The BIA has education specialists. They will help you. We need to think in terms of 20th century things--we need to arise from our old way of thinking to a new and better way of thinking. In evaluating the program of the school, the board will seek out specially trained people in this field. Remember that each state has its regulations and statutes on all these points.

BUDGET BUILDING

Who?

1. Students: More and more students are expressing a concern over the curriculum and the things they need to develop themselves. There is a greater amount of student unrest on the college campuses and high schools. They have a message to tell us--ARE WE LISTENING? These children are more sophisticated, more knowledgeable, more aware of their surroundings, and more aware of themselves than we were at their age. They want to take part in their decisions. They want to be given the freedom to select, to choose; and, to some degree, we should allow them

this freedom. In building the budget, we should listen to the students as they express their concerns regarding their ability and desires for materials and equipment which they think they need in their school program. If we really are serving these children, and service means "to do unto," then logically we should ask them "What do you think you need to accomplish your goal?" There are varying degrees of representation whom the Board of Education and Superintendent might ask for opinions. They are: student government officers, officers of the various student clubs and activities, as well as the outside opinion of members of the studentbody.

2. Parents
3. Department Heads
4. Administrators
5. Board of Education Members
6. Other

<u>What?</u>

1. Maintenance and Operation
   a. Staff--The required personnel to carry on duties
   b. Supplies--Expendable items, such as pencils, chalk, etc.
   c. Equipment--Pieces of equipment having a three to five year use expectancy and costing more than $100.00
   d. Maintenance--Janitorial services, upkeep of any item or piece of equipment coming under Plant Management, such as replacing broken glass, repairing dripping faucets, etc.
   e. Transportation--School buses or means of transportation for extra curriculum and sports activities, field trips

f. Utilities--Light, heat, water, etc.

2. Capital Outlay

a. Building additions and remodeling

When?

1. Budget initiation--usually in November, depending upon the state
2. Budget presentation and hearing--May
3. Budget Adoption--June

Where?

1. Community polls--public and open opinions of needs of community
2. Board of Education Public Hearing--have a general meeting with the public invited for discussion of budget
3. Adopt budget in regular board meeting

Why?

1. Provide base of operation for the legal expenditure of funds
2. Parental Influence--making suggestions as to types of curriculum and other itmes of interest
3. Community Influence--desires of community for certain types of training to take place in the schools, such as technical training
4. National Influence--the national concerns emphasis on programs, as well as new innovative projects, designed to meet the needs of the children

BUDGETARY PROCESS

Proposed Program

The program would be the basis for the budget request, rather than a certain amount of dollars.

Budgetary Constraints

There are other agencies within the municipality who are requesting funds and the education funds are in competition with the other services.

Reconciliation

The amounts and priorities of funds or programs are established.

FINAL PRODUCT

The final product is the school budget within which framework the administration must operate for that year.

Project TRIBE means tribal responsibility in better education. It is a charter permitting self-government in school operations for Indian people who have BIA relations. It is a change from the past. This is a school or project where the Indian people operate the program. The first school of this nature is the Rough Rock School. This is the first time in history that Indian people said they wanted to run a school. The alternatives for this project are:

1. Complete take-over of a given school by a given tribe
2. Very active advisory boards
3. Categorical operation: buses, maintenance, laundry, food services

You can receive help from the following agencies to get financial aid:

1. BIA
2. OEO
3. College Contracts
4. "FRIEND" Service Group

If you set up your own school, does this bring on termination? No. Loneman School is one case where the people thought this brought on termination and it did not succeed. In the contract, it is stated that

the school can be returned to the BIA if TRIBE cannot successfully operate it.

HOW DO YOU GET FUNDS TO OPERATE PROJECT TRIBE?

1. Develop dialogue--pro's and con's of the issue. Get people interested
2. Get concensus--the majority
3. Legitimize--give the ball a push. If you are ready, BIA is ready and will help

Project TRIBE has been developed to provide transitional experience permitting the strengthening of political understanding and skill in varying gradations of responsibility and risk. The Bureau stands as a broker of resources, both financial and professional. It reports to the Indian through use of reliable expertise to help smooth this transition.

This is a 180 degree reversal of the entire history relationship of Indian people with their government (BIA).

TRIBAL EDUCATION COMMITTEES

Responsibilities and Functions of an Education Committee

In Minnesota, the state has been operating the Indian schools since 1936. They don't have BIA boarding schools. After World War II when the defense plants closed, the Indians who had worked in them returned to the reservation and wanted more representation on school boards. Previously, the superintendent selected people he favored to be on school boards. They had to follow his direction. The election and selection of school boards was not publicized very much. People were dissatisfied. They formed Ad Hoc committees on education and went to state officials and asked for copies of the school board manual. We started then to have caucuses and asked several tribal people to run. Then we became involved with the council and attempted to change the council from traditional ways. We were able to change it some. We retained the chiefs of the council as advisors. We have an elected type council on health, education, etc. Education committee members are not members of the tribal council. In that way, they are not afraid to do as they feel they must. We feel this is good, too, because more people are involved.

Tribal councils can and should play a major role in setting up tribal education committees. In Minnesota since last November we have had a Statewide Indian Advisory Board. It is a 15-man board composed mostly of Indian college graduates. Most of them are teachers. We are concerned about the future of our students in school systems. We can never afford to be satisfied with things as they are and not continually search for better ways. Tell your problems to legislators when they come to you asking for your vote. Also, special organizations can help you.

Tribal councils should follow through on recommendations of tribal education committees. Keep talking with them until they answer you. The most important thing is to follow through. This is one of the main responsibilities of the tribal education committee. Your responsibility is to motivate people back home. Just say what you want to say about this conference and spark them to take additional interest in the education of their children.

Many non-Indians often ask, "Why does a taxpayer have to pay for a school on the reservation?" We answer in truth that the Indian has already paid in advance by the taking of their land, etc.

Many tribal business committees are asking to view any proposal pertaining to any education boards. They want the education committees to come into the tribal council rooms to talk over education problems. This will build up our relations. Schools often haven't been doing much to give our children a good education--no subject matter related to our way of life.

Pueblo Indian people, who are best educated, often work for the Government. The rule, as it now stands, prohibits government workers from work on school boards. All participants felt this rule should be changed. Members of various education committees voiced interest in visiting Intermountain School, especially the vocational part of the school. The many tribes present wanted Intermountain School open to all tribes.

Mention of plans for schools such as Haskell Institute becoming a junior college was made. The Indian delegates all felt that tribal education committees must be given a voice in the curriculum planning.

Indian children are losing their culture. It should be included in the teaching at all schools. Indians don't have enough voice at the administrative level in deciding what their children are to be taught.

There must be advisory school boards or education committees for boarding schools immediately.

We haven't been given enough voice in the destination of our Indian children in all schools.

It was felt best to limit members of education committees to approximately six members.

When asked how were members of the board paid, an answer of a "grant" payment was received. Some participants suggested the council might make contributions.

Most Indian groups said they have problems getting enough money, JOM, etc. They felt they were shortchanged. A need for better programs, teachers for the handicapped, more teachers, and teacher aides was recognized by all present.

Some advisory boards have been operated by the superintendents of the schools. Many groups looked into the policy manuals. There was a ruling that stated that any organized Indian group could elect their advisory members. We found that children coming into school are two years behind average school children. We feel this is a problem all over. We aren't getting good teachers who understand the area or people. They don't have a good orientation about the job. Once the children get behind, they never catch up. We are trying to get better schools, instruction, and participation by the parents.

The Alaskan delegation stated the school boards were composed of all white members. They asked how an Indian could be elected to it.

Many school boards representing a studentbody with vast numbers of Indian students are all white. Statements of intentions were heard as to individual Indian parents' intent to be on such boards.

When elections were to be held, information about them was not given. Some Indian people upon learning of these elections, called every person in that town and asked, "Are you a registered voter?" We told them to write Indian names on the ballot.

The school board is going to consolidate schools, and people don't want it. Many Indian people have appointed a representative to send to the board meeting. The group decided the Indian population must vote to keep their people on boards. Vacancies must be announced! They need local Indian education committees to stir up their people and encourage them to vote.

Charges of discrimination should be looked into. A discrimination problem is present. A few years ago, the KKK was active against Indian people. The Education Committee documented some specific cases and went to the superintendent of schools and talked with him. They have talked to the Director of Federal Funds. The fact that Indians are not eligible to vote on bond issues in Idaho was pointed out by one participant.

The delegation from the Crow reservation stated that the high school is 12 miles away from the agency. They are trying to get a high school which would be in a central location for all. At present, three bus loads are run daily. They are searching for a method to obtain a new high school. Some Indian education committees have made a projected study for as many as twenty years in the future.

The Minnesota delegation stated that a consultant firm had been retained to collect all the facts needed. These facts were published in

pamphlet form and distributed. They were also sent to representatives in Congress, the state, and other people who might be able to help.

The Rosebud delegation felt tribes are not putting enough into educational programs. They stated at present they do not have an education committee. They do have one Indian member on a school board. Seventy percent of the children are Indian with thirty percent being non-Indian. Strong opinions were expressed as to the need of having more Indian representation on their school board.

The delegation from Fort Belnap stated that their tribal education committee was functioning well. They attributed the fact that they had no dropouts last year to this committee. There were 33 graduates and 32 went on to college. They had seven in Haskell.

It was felt that one tribal education committee plays a big role in preparing Indian people to serve on school boards. All representatives present felt that every tribal council should have an education committee. Delegates also expressed concern about problems of having school boards formed and yet all expressed a need for such.

The Kotzebue delegation told of the native advisory board and stated it was something new, but that it was one of the best things that has happened in their part of the country. This delegation stated they have a BIA school. "We are not only learning something, but contributing something of our own to our school."

In New Mexico, delegates told of many advisory school boards. As a rule, they have made these boards like a citizens' school board. Many Indian people have run school boards there. Some have made it and some have not. Much trouble is still being encountered in getting Indian people involved in school affairs.

The delegation from Eastern Navajo Education Committee related to the group facts about their border town dormitories, town schools, and day schools. The large number of dropouts and the problems of students running away from school highlighted the troublesome areas for this committee. This Indian delegation felt that the schools didn't know how to cope with these problems and felt the great lack of funds to be part of the reason these problems could not be dealt with more effectively. This education committee had set guidelines which had been approved by the council. They had met with students, dropouts, runaways, and those in trouble to make them feel that there is interest for them and to help the students establish goals for themselves. This education committee had felt a great degree of success.

Many tribal education committee members of various local groups felt that their people were divided into two main categories: (1) the families with modern conveniences such as electricity, and (2) those who have few facilities for their children at home. These committee members felt that school was much more difficult for the second group. There was concern expressed for the group of students who could not complete their homework without such facilities. Many delegates felt that, after failure on the students' part for many years, the spirit of competitiveness is also gone. Thus, tribal education committees must also coordinate their efforts with economic development committees, housing committees, welfare programs, and other groups on reservations who are searching for ways to improve day by day living standards of Indian people.

Most delegates felt that if possible, tribal education committee members should have expenses paid for them if an out-of-town trip became

necessary. It was felt this was needed because of economic situations on most reservations.

Who has authority over education committees? Most delegates felt that tribal education committees should be responsible to tribal councils. They should also feel most responsible to the people they represent and hold meetings with their tribal members periodically. So often many inactive members are on education committees. One delegate reported having a 12-member committee. Only four members remained active throughout the year. The tribal education committee was felt to be the key committee to encourage parental involvement in school affairs. This committee could supervise the review of state courses of study and guidelines used for teachers. They then could explain them to their people. This committee could explain different courses being offered to Indian children so that a parent might understand a little more about the curriculum. A tribal education committee should offer suggestions to the school and school board about changes and needs in the curriculum of the schools their children attend.

National Indian Education Advisory Committee

The National Indian Education Advisory Committee to the Commissioner of Indian Affairs is composed of 16 members. These members are from different areas in the United States. It has been active for three years. It was formed by Commissioner Bennett. The members are tribal leaders selected because of their interest in educational programs. It is organized on a three-year rotating basis. This year, some new members will be appointed. There may be new areas represented. The committee advises the Commissioner on education programs, including research,

contracting, etc. They have discussed at great length such programs as the kindergarten program, First National Indian Workshop on School Affairs, adult education programs, and so forth. This committee meets four times a year and sites are selected in areas where a large concentration of Indians are found. When a recommendation is made, it is given to Mr. Charles N. Zellers, Assistant Commissioner of Education, so action can be taken. An example of such a program is the relatively new Education Coordinators Group. This has been one of the projects fully developed by this committee. There are five such Indian people serving as educational coordinators. These people give the Indian community a liaison between themselves and the school system. The coordinator also interprets the school to the local Indian people.

One overall goal of this committee is to improve academic programs of Indian students in Bureau schools. It is hopeful that the programs found to be most effective in Bureau schools will be adopted by public schools.

Purpose of Education Committees

Tribal councils should appoint a tribal education committee for whatever work they need to explore in the educational field. Then the education committee must make reports of their findings and recommendations to the council. In many states such as Minnesota, a school board operating under the state educational system of Minnesota uses these findings. They are separate when they operate under the state system. The voters elect the people on the council. The council appoints the committees. They have an independent school board elected by the voters. The school superintendent and the school board jointly try to arrive at

a selection and recommendation of teachers according to the type of people the voters would like to have in their school system. The council has also become the sponsoring body for the CAP organization.

The Minnesota delegation told of a statewide Indian advisory board on education that had been formed. They are at present trying to get OEO grants so it can be developed and maintained.

Delegates, for the most part, believed that a tribal education committee could serve its people well by serving as a complaint committee for its people. Examples of children being mistreated, school lunch problems, and cultural changes were cited. These problems could be brought before the committee and discussed before the school was forced to take action on them. In this manner, new insight could often be brought into such problems. Tribal education committees were felt to be most instrumental in developing PTA's among Indian people. Several delegates complained that principals had requested that no complaints be brought out in PTA meetings. Hope was expressed for a change being brought about in this area.

Delegates from Nez Perce told of the work done by their tribal education committee. This committee serves for the elementary students as well as high school students. For instance, if one of the Nez Perce students were not maintaining a "C" average, he or she might be motivated by the incentive program provided by the Nez Perce tribe. A certificate award presented during the commencement exercises for $25 is given to those students who are maintaining a "C" average and are making progress. This is done to show interest in the child and his striving for continued progress. Such encouragement has proven to be most beneficial. They also

have a Tribal Federal Credit Union and the student can invest his incentive award money in it. By the time he or she is a senior, he can have enough money to pay for graduation expenses.

Some tribes receive judgment funds. In some cases, one-half of this money is ear marked for various educational purposes. The rest of it is used for various programs on the reservation.

The Nez Perce included in their budget a high school incentive award. It started out with $20,000 and each student was given $75 upon graduation. This program was put in effect because many parents came to the tribal office and voiced concern because they could not finance their youngsters in getting their senior pictures taken, class rings purchased, and in the rental of the cap and gown. Other reservations might like to try such a program through their tribal education committees.

In the Red Lake tribal council there is a similar program being tried, but the funds for this program are being taken from tribal monies. Juniors and seniors are given a grant at the end of the school year. It has worked for and encouraged these students so that they go on and finish school.

Some of Red Lake's judgment money was set aside and the tribes are now using the interest on that money for educational purposes. Many of the children are under age 21, and money has been put in trust for them. They may borrow up to 50 percent of this money, but the remaining 50 percent will be retained until they are 21 years of age. It, in turn, accumulates interest so the student will have a sizeable amount when he is 21. The key to a successful tribal education committee is finding people who are going to assume the responsibility of this all-important

task. Tribes need strong people that are dedicated to the never-ending task of educating their young people.

The delegates agreed that committee members cannot be people who are there, because they feel it makes them popular in the community; nor should they be relatives to the council members.

Most delegates felt it was a good idea to get someone to give people from the community who are always against educational programs a chance to serve on educational committees. Once these people have a chance to see the problems, they often become very valuable committeemen and take a totally different look at the problems.

Correspondence with Other Educational Groups

Delegates were asked if they had received reports from the Senate Subcommittee on Indian Education. All were encouraged to write to their Congressmen or to Senator Ted Kennedy, Special Subcommittee on Indian Education, for the publication, "Study of the Education of Indian Children: Hearings Before the Special Subcommittee on Indian Education," Washington, D. C. This publication is free. They were told to ask for reports I through V. It was suggested that the committee be overwhelmed with requests for these facts. They were encouraged to send their request in immediately.

The Indian image was discussed at great length. Many delegates voiced concern about the image given on television of the American Indian. Some felt, for the first time, the American Negro is being shown in a natural setting and in commercials on television, while the Indian has gained little ground in this area. All Indians wanted to go on record as saying, "We are the oldest and smallest minority in the country."

The discussion pointed to how an Indian student reaches a certain period in his life and he is not proud of his social position in these United States. The self-image of Indian students must be raised by the family, the school, and the community, and most importantly, by himself. Tribal education committees can and must become an important force in causing an Indian student to realize through the gaining of a formal education that he becomes "no less an Indian," but an Indian with additional opportunities and enrichment added to his life.

Delegates discussed the problem of jealousies among local tribal groups when one of their own members begins to succeed to the point of being several degrees higher in education than the majority of the tribe. One representative reported his tribal group as pointing at an individual and saying, "He is trying to be a big wheel and you know what dogs do to big wheels." The group agreed that their people on the whole make it very difficult for leaders who have become very successful. Often such people are known to be "too much white."

Issues of Importance to Education Committees

Delegates from Rosebud, South Dakota, informed the group that their law was to enforce attendance of students at school from the ages of 6 to 16, and that is done. However, they felt their tribal council was mainly responsible for the success of this program. Recently, they are finding many students to be dropping out of school after their 16th birthday. These delegates felt a new law should be made on the reservation enforcing school attendance to the age of 18. Most tribal education committee members decided a dropout would be defined as any Indian student who did not finish high school.

Arizona was reported to have a compulsory school attendance of 8 to 16 but the Navajo Tribal Council has a compulsory law of 6 to 18 according to the Navajo delegates. This was felt to be more successful as it stretched two more years of compulsory attendance.

Indian citizens of North Dakota reported the state law is 16; but the tribal code is 18 because many of them do not graduate at 16, and the tribal code is binding on the reservation.

Questions were brought before this group as to whether the white members over-ride the Indian members on school boards where they are in a minority. An example of this was given from a locality that had a five-member board. Three of these members were non-Indian members and there were two Indian members. The percentage of Indian enrollment at that particular school is 90 percent Indian. The delegates from that area felt that their board did not have representation equal to the percentage of Indian student enrollment. They encountered many major problems such as the free lunch program. The majority of these students in this school system were not eating lunches during the noon hour. This situation was brought out in a meeting. It became a legal battle. Some of the students were eligible for free school lunches and were not given them. The Indians presented a very strong case. In this instance, because the board members could not get together with the school superintendent, the superintendent consented to get free lunches.

The question and example was also cited in the following manner: What if the Indian school board members cannot come to an agreement with the non-Indian school board members on any particular subject pertaining to their people? Do they have the right to appeal to someone other than

those whom the school set up in order to get these problems solved? It was suggested that the Indian school board members appeal to the council. Or, if the Indian school board members felt comfortable enough, the superintendent could be spoken with and, of course, a right of appeal all the way to the Council of Indian Affairs can be exerted. Some delegates mentioned situations where the student was going to be charged for items that the family income could not cover. They appealed immediately to the council and the council passed a resolution supporting the cause and obtained support from the government.

Another delegate told of a community getting together in one united cause to force the resignation of several school board members who were in disagreement.

The representative from Standing Rock, South Dakota, reported their council being composed of 14 members plus the chairman. This committee does not make any policy, but they do listen to grievances. They work with the school board. If any problems come up they cannot solve and they feel need the attention of the council, it is brought before the council. They meet once a month and get their reports to the schools.

The delegates decided that the tribal education committees need to get out and talk with the students more. All groups agreed that closer cooperation between tribal education committees and guidance and counseling departments of schools would be for the benefit of all students. Some delegates suggested the possibility of their own tribes hiring counselors who would become full time staff members in larger boarding schools. Thus, problems could be discussed with counselors of similar

backgrounds of the Indian student and perhaps a closer relationships could be established in this manner.

Many suggestions were heard as to what part Indian parents could play in assisting tribal education committees with the youth of the tribe. The delegates felt that all too often, tribal members forget to recognize the effort that has been made by students to continue his or her education. Many Indian people are now beginning to have big pow-wows for some of their children that have graduated from high school. In the northern part of the United States, a group has been organized and is known as the "All American Indian Activity Association." It consists of about ten tribes that have united and are having all-Indian pow-wows. One of their major goals is to give recognition to Indian people who have graduated from college or give recognition to boys who have received medals. Several delegates felt this type of activity might be most fruitful for Indian children if they complete one grade and go into another grade. All felt a new need of status and that importance should be attached to each educational attainment of Indian youth.

Several delegates told of honor banquets held in the spring of the year for Indian students who had excelled during that year. In the early part of these experiments, little honor was attached to the receiving of high marks in school. This has changed and the students look forward to high achievement and the honor that goes with such on their reservation.

Several delegates stated that in the state of Washington, all schools for Indians are public schools. Indian people felt that their children were not informed as to what was available to them so they hired a counselor and two associates to help with this problem.

Unanimously all workshop participants asked to go on record as requesting more help in counseling and guidance departments. Tribal education committees feel very strongly that they should like to work with the counseling and guidance department. It was felt that tribal education committees, school boards with Indian members, tribes, public schools, mission schools, and the BIA schools are going in the right direction. With unity, there is strength.

The question of specifically, "What are the needs of Indian college students?" was discussed at great length. The final conclusions were:

1. Learning to work with other people in a harmonious fashion.
2. Learning to make decisions for themselves and with their Indian people.
3. Learning (along with all other Indian people) to take a stand and say what they think when it becomes necessary.
4. Using their power to vote so they can obtain proper legislation to get the things they want and need.

The question of Indian children using their native tongue as opposed to the usage of English as a mother tongue was also discussed. Some delegates felt, "Indian language is not going to get my kid a job. My major goal is that I want the best for my children." Other delegates felt that the total use of English meant losing the native tongue and the losing of ones identity. Thus, the Indian youth of today are faced with a choice of languages as well as finding where he or she fits in this world.

Delegates felt that with the improvement of teaching methods among Indian groups, perhaps some new and better answers could be found.

In the final analysis, perhaps it would not be an "either/or" choice, but maybe a "both/and" choice.

Tribal education committees from all parts of America are beginning to recognize the need of a new and stronger push in the field of adult education on all reservations. With the rate of unemployment being as high as it is, and with much leisure time and a feeling of unimportance prevailing, a storehouse of vast experience and potential is being lost.

BIA and Tribal Education Committees

It was suggested that a concrete communication system could be established between the Bureau of Indian Affairs and tribal education committees in the following ways:

1. Tribal education committee, the Bureau of Indian Affairs administration, public school systems, and mission schools should cooperate in the recruitment and dismissal of teachers. BIA school boards should not at this time have the power to hire and fire. They should, however, be able to make recommendations to the principal through the school superintendent.
2. Be able to request the presence of teachers at tribal education meetings or school board meetings to help clarity problems and their solutions.
3. Tribal education committees and/or school boards should make sound decisions on school methods by:
   a. Actual observation of the educational situation
   b. School visits and obtaining the principal's viewpoint
   c. Chapter or local presentations of problems
   d. Parental viewpoint obtained

4. If no solution is found to the problem at the local level, the tribal education committee should then take the problem to the reservation principal, area office, and as high as the Commissioner if necessary. If the tribal group is working with state schools, problems should be taken from the superintendent to the state department of public instruction, etc.
5. By developing a better understanding between the tribal education committee and the public school system. A student exchange program should be initiated. The BIA (parochial-public school system) communication can be improved by this type of system.
6. Intensified parental support and cooperation with the school must be brought about. PTA must be strong.

The delegates decided that the most effective ways to bridge the gap between a tribal education committee and the school were as follows:

1. Have more local control of recruitment of personnel and schools.
2. Have more home visits by school personnel and tribal education committee members.
3. Have more educational coordinators who would, in fact, be liaisons between the school and the parents. This should be a paid position, preferably a local individual.
4. To obtain as many local organizations as possible to support student endeavors and programs.
5. Have an early training program and orientation of new school board members.
6. Have a training session that would help Indian people to think

positively toward the school. Delegates felt that it is very easy to criticize, but it is much more difficult to find a solution to the problem. It was felt that Indian people should be prepared to join the search for solutions to problems found in the school.

7. Transportation should be provided for people who want to attend PTA meetings. All available resources should be used for this example.
   a. Club donations (Lions, Elk, PTA)
   b. Car pools
   c. VISTA
   d. Have meeting near parents home
   e. Tribal funded transportation
   f. Community Action Programs
8. Coordinating councils should be funded. These councils would include members of tribal councils, Community Action Programs, tribal education committee members, BIA schools, local public schools, Head Start programs, chapter house members, etc. By pooling their experiences, solutions to common problems can be found much more readily.
9. Provide Indian teacher aides
10. Have an Indian advisory board to assist in the planning and spending of Federal monies. This would be most helpful.

Indian people could be more fully utilized by discussing problems about Indian youth with school officials and parents. Intensified orientation of teachers about students' background was felt to be necessary.

Indian teacher aides should be employed in all schools. Better rapport between the home, student, and school could be established by:

1. sports
2. career days
3. honor societies for good grades

The Future of Tribal Education Committees

The importance of keeping fully informed with new legislation which affects Indians and their education should be of prime importance for every tribal education committee. Sometimes we discover the impact of proposed bills quite by accident. Last June while reviewing a copy of the Education and Labor Appropriation Committee Report of the former day's activity (so we could respond to the question of whether the provisions in the bill about busing students would affect Indians), an education committee made a startling discovery. We had been "written out" of the bill for ESEA Title I funds to the tune of $9 million. Since the discovery of this action (which, on the part of the subcommittee, was relatively routine), we were able by noon of that day to muster enough congressional and Indian leader support to enable Congresswoman Julia Hansen, Chairman of the Interior Committee, Congressman Ben Rifal, and others to win a "floor fight" and get us written back into the bill. However, the committee chairman announced that this would be the last year for Indian schools to be included. He thought we should get such funds through the BIA regular appropriations committee.

This we eventually tried to do. The same decision which had earlier caused us to get the act amended to include Indian children in federal schools rather than ask for direct appropriations was again made

by the Bureau of the Budget. This question will not be completely resolved until after we know what action the appropriations committee takes.

Meantime, we were developing our own legislative packet to help keep the needs of Indian education before the Congress. We began last winter by reviewing all legislation which might be or should be applicable to Indians. After considerable assessment, we decided to propose six amendments to the Elementary and Secondary Education Act, four amendments to the Adult Education Act, and two amendments to the National Defense Education Act to enable the Bureau to participate in entitlement for Talent Search, Upward Bound, and Special Services for Disadvantaged Students.

Now that a new Assistant Secretary of the Interior for Land Management has been appointed, we can hope this proposal would enter the legislative hopper to help get:

1. The issue of "how" the BIA should get funded for such needs.
2. One more way to keep the needs of Indian education before the Congress.
3. Us away from competing with the Office of Territories and other outlying areas for the same dollar by privding a separate authorization for Title I.

The question still remains as to what action the appropriations committee will take on the final bill passed, assuming the BIA remains in the authorization.

Legislation Flow Diagram
(Complex Bills such as Recent Education)

Companion Bills are entered in the:

(Jan.)	House	Senate
March or April	Substantive Subcommittee (Education & Labor)	Substantive Subcommittee (Education & Labor)
June or July	Committee of the Whole	Committee of the Whole
August	Bill passes House	Bill passes
August or September	Conference Committee (reconcile differences) Bill goes to President for signature. Signed bill becomes public law.	

The above provides the authorization.

The next step is for an appropriation bill to follow the same flow but through the appropriation committee membership. It is this latter step which caused us the difficulties we had last June.

Discussion

1. You can send notes to your Congressmen to find out about appropriations for BIA. If it is just one line handwritten and signed, it will do more good than a form letter or resolution signed by several people.
2. Title VIII--Dropout Act (Public Law 90-575). It contained a dropout provision grant. Any non-profit group can wite up a project proposal and submit it to the Office of Eucation. If the proposal is approved, then a grant will be fundd.
3. There should be more Indian people lobbying. They should have better communication from the Tribal leaders to pople. We seem to reespond to legislation that has already bee passed.

4. Congressmen would welcome noncontroversial legislation that would help your group. Just write and tell them what you want and ask them to put it in proper form and submit before the House or Senate for enactment.
5. "We have direct contact with our Congressmen. They contact us when anything applies to us and we tell them if we want to be included in it."
6. Make your desire known. Five letters from 10 states would be worth more than editorials in any well-known newspaper.
7. If you want to get copies of any legislative bills or acts, write to Commissioner of Indian Affairs, Bureau of Indian Affairs, Washington, D. C., 20242. Attention: Congressional Relations.

Our education committee is trying to challenge the indifference of our students who don't want to go on to school after graduation from high school. How?

We are working on parents first, We have had indifference from parents. High school education in our area is not adequate for future living. We have had some problem of class relationship with students. We have youth oriented programs. We are finding that this works both ways. BIA programs set students apart from other students which was something of an embarrassment to the students.

Are the children singled out in school regarding stealing or trouble? If something is missing do they say, "All Indian students turn in your keys so we can check your lockers, etc.?" Children are mistreated and singled out for punishment without their side being told. There are teachers who dislike Indians, and who drink.

Should these problems be brought before the education committee? Is it for the committee to decide a matter such as this? Should parents or tribal committees talk to the principal?

All of the facts should be written out and a complete case should be prepared before meeting with the principal. If you aren't satisfied, go to the superintendent, then to the school board. If you aren't satisfied, when next election comes around, vote them out of office and vote in people who will act for you.

We have loans and grants and the Tribal Education Committee approves the applications. The students are recommended from our schools by the reservation principals to the committee. We realize that our council members are not educators, but we use all resource people we can.

The question was asked if good response had been felt to open tribal education meetings. Most delegates answered in the affirmative. Some felt that OEO programs had had a lot to do with this because it was a first in these programs that the people felt their opinions could not only be voiced but would be listened to. Committee members unanimously agreed to stress the responsibility of the parents in regard to attendance of such meetings. This was perhaps the most fruitful and visible way in which deep concern could be shown to their children about educational programs.

Teacher aides were felt to be invaluable in most communities as a model for Indian children as they were able to look to their own people performing in the role of educator. The teacher aide had also encouraged parents to become more active in most Indian communities.

Their impact on lowering the dropout rate had been significantly felt. Tribal education committeemen searched for an answer on ways to encourage students to want to stay in school. Most generally, it was agreed that requiring a student to remain until eighteen years of age really was not the answer. If his interests lie elsewhere, the additional two years of schooling was felt to be of little value.

Many delegates had requested more counseling in guidance services for their communities. They felt that it was already too late to talk to junior and senior high school students about college. They felt this should be many, many years prior to this time. Concern was voiced as to the lack of coordination in many schools between guidance departments and the academic department. Training programs were felt to be part of the answer.

Delegates felt that it is not just a formal education that their youth were crying for. Many things are involved. Problems in the home and communities are still there and in many cases, becoming worse. It has to be a total committment of the family. So, a social adjustment is necessary as well as learning new material from a book.

Indian people present felt that in the past, their people had felt it was easier not to stir up things and that is exactly what has happened. However, now the time is felt to be right to "rock the boat." The people who really want to help and work with tribal education committees seem to get in "hot water" in their own communities. In the words of one delegate:

> "The reason that we are here is, I believe, to put all our cards on the table. Of course, we all have that card. We all agree. We are mistreated, neglected. What are our goals? This is a good place

> to hash this out. Sure, we are not going to solve all the problems that are presented. We are told that we don't have enough money to carry out all that is proposed. So we must work on that. Short of funds? Go to your own areas and say, 'This is our need.' We must ask for more funds. Not only ask, but we must go back and sell the idea that we are going to stand by our request. We must organize bigger and better education committees and really get to work. Go back and do some mending of fences. Get together and work together for one cause--education. That is the attitude. The goal that our ancestors have proposed still lives. Sure, we have limited money. Then, we, as people interested in education, have the responsibility to keep pushing for the cause that we feel should have priority in our children's educational programs. When the going gets tough, the tough get going!"

Relationship Between Tribal Education Committees and BIA Administration on the Reservation Level

Several delegates told that in the Northwest their fishery case is now before the supreme court. The state contended that if you have no reservation, you have no fishing rights. Some members said the council couldn't tell you where you could fish or hunt. Some of the councils and some of their members were at odds. One member put his fishing net across the mouth of the river. His gross income was $60,000. He was off the general boundary line. He generated lots of opinion against Indian fishers. He didn't represent the Indian viewpoint.

Some of the tribes are able to hire as many as 18 lawyers and some are very poor and have to depend on lawyers who donate their services. The treaty was signed in the 1850's and 20 years later, wording was added without Indian people being aware of it. Indian people have never given the state the right to regulate fishing. Every time Indian people would go to state courts of Washington or Oregon, they would take a beating. One of the dams flooded fishing grounds of the

Indians. Certain tribes are still fishing. The state would cooperate with certain tribes and not with others. This caused a real split between Indian people and they wouldn't help each other.

In Alaska, certain things were regulated; but if you fought them, you could prove that the state wasn't able to enforce compliance. You have to be able to prove your case. These cases are not on paper. You can't challenge laws. Ever since time began, we used migratory birds for food. In the spring our people are usually out of food and need the birds. They fought the laws which wouldn't let them shoot migratory birds and won. The BIA did not help; in fact, they had a hands-off policy until the case went to the supreme court. Then, when it looked like they might be asked what they did to help, they got into the act."

The delegates discussed the good and bad of termination. They mentioned an example of a reservation that had once been very wealthy, but since termination found themselves on skid row. Most felt termination was something that all Indian people must prepare themselves for, because it can be expected in the future. They felt that learning to manage their own money and their own reservations, especially the education of their youth, would mean that termination could not cause Indian people to go on skid row. They cited as an example this workshop. It was felt that this was a step in the right direction in educating their people. Delegates expressed the thought that this conference was on the reservation level.

Alaskan delegates wanted to go on record as saying their education committees were very active. They are constantly searching for new solutions to their problems. Several problems are listed as being the most pressing.

Problems

1. More education coordinators are needed.
   a. These coordinators need to improve communication skills with local residents and BIA.
2. Transportation
3. Adult vocational training application processes
4. Help with retarded children programs.
5. More local control is needed over teacher recruitment and Indian school boards or tribal education committees.
6. Leadership training is vitally needed.
   a. More responsible leaders must be found among Indian people.
   b. These leaders must be schooled in verbal communication and be able to express their opinions more forcefully and efficiently.
7. Education committees' responsibilities must be expanded from the Head Start Program through college.
8. Lower student-teacher ratio must be established. (Less students for one teacher in a classroom.)
9. Assistance to the Bureau, mission, and public schools in recruitment of personnel should be given by local school boards and tribal education committees.
10. The practice of transferring undesirable teachers to other schools enrolling Indian children must be stopped immedately. Factual records of backgrounds of professional teachers' experience should follow teacher transfers.
11. Better relationships between local education committees and

BIA administration officers must be established to provide adequate information and assistance on housing and geographic information to the teacher before their arrival.

12. All BIA education or local education meetings should be open to the public.
13. Evaluate and improve present communication channels for future cooperation.
    a. Policy to insure BIA, mission, and public school administrators to be present at Tribal Education Committee or School Board meetings.
14. Develop an awarenessness of certain situations.
15. Evaluate BIA programs to see if they meet student and tribal needs.
16. Each local education committee should define education goals for its respective area.
17. Better methods of selecting an effective education committee.

It was decided by the group that candidates for tribal education committees should have the following qualifications:

1. Vitally interested.
2. Some academic achievement beyond high school.
3. Respected individual.
4. A person not too involved in other programs.
5. A person who can organize to establish some continuity in the program from the committee.

KEYNOTE SPEAKER

MR. ROBERT L. BENNETT

COMMISSIONER

BUREAU OF INDIAN AFFAIRS

Thank you very much, Mr. Ducheneaux and Governor James of the unconquerable and unconquered Chickasaw Nation of Oklahoma, Indian friends and friends of Indians.

It is a great pleasure to be here. Mr. Ducheneaux forgot to mention that I have six children--three are living and three are married. I do come from a small reservation in Wisconsin. As a matter of fact, it is so small that the hello and goodbye signs are nailed back to back. We have a very active Tribal Council though. Not long ago, they put on a beauty contest--nobody won. The best thing they ever did was get all the car dealers together and raffle off a church. We were very poor in the old days. We had a poverty program. We used to get CARE packages from Europe. Speaking of Europe, we all had something in common with Robinhood. We all had little "Johns." The first time I heard that song, "Big John," I thought someone had invented a two-story one. Once when I was on the reservation, I ran for Tribal Council--I ran unopposed and lost. We had a political parade at home. We all lined up in the community and the parade was about a half a block long; then we discovered there wasn't anybody to watch it. We took our political jokes seriously up there because some of them got elected. We were quite poor. We were as poor as a snake that didn't have a pit to hiss in. Of course, when you leave your home community, you get a lot of advice from your elders; and some of the advice that I got was that if your parents didn't have children, chances were you wouldn't either. You can lead a horse to drink, but you can't make him water. Now you know why I am Commissioner.

I think it is important, since I do represent the Indian people in this country and have been their advocate for three years in Washington, that I report to this group here on what I said to the Kennedy Subcommittee on Indian Education yesterday so that you will hear this first hand and know my thoughts and feelings on the matters which I think are pretty much in line with what I think has been happening here in this last wonderful week. Therefore, I will read from this testimony:

"Mr. Chairman, I wish to express my appreciation for the opportunity to express my views on Indian education and related developments. While your subcommittee has done much to focus the attention of the country on the Indian education program of the BIA, we are hoping that this subcommittee will devote as much time, attention, and publicity in the public schools of this country which have Indian students. This is necessary if improvements are to be made in Indian education; in the Bureau schools which enroll about one-third of the Indian students, the public schools which enroll about two-thirds of the Indian students. Many witnesses

have testified before the subcommittee in Washington and throughout the country. Some of the information this committee has produced will be of tremendous value in guiding us and, I hope, the public schools toward a better quality education for Indian children.

It is gratifying that many witnesses before this subcommittee are supporting the innovative approaches and long-accepted concept of Indian involvement of the BIA, some of which I will describe later in the complex human problems of Indian people. With this kind of support which has been lacking for so long, we can proceed with confidence with the Indian people to continue our joint efforts to bring about needed improvements. It is regretted, however, that the tenure of some statements made before this subcommittee at various times have been more in the nature of destructive or vitriolic attacks upon federal schools and the BIA rather than objective critiques of deficiencies in Indian education wherever they may be found in Bureau of public schools.

The current critics of Indian affairs tend to blame the education program of the BIA for all the social, economic and political ills of Indian people that, in actuality, are an accumulated result of a century of neglect, misunderstanding, prejudice and paternalism. Critism then relies upon hearsay and feeds upon distortion, and I quote from previous testimony before this committee, "rotten, insensitive and decaden, and has the effect of destroying the morale of Indian people and their educators and the respect of Indian children for any kind of schooling, federal or public."

I trust your good judgment will not let you be misled by that kind of irresponsible testimony. Certainly we in the BIA welcome the support this subcommittee can give to the equalization of the opportunities for Indians, particularly through education. We welcome the opportunity to appear before you in the hope that our combined efforts will lead to a real head start for Indian children from this time forward.

To start, there are two points I would like to make: First, there are no panaceas, no instant shortcuts to creating model schools or educational assistance. Formal education is only a small part of the influence that goes into the shaping of the human personality. Differences in culture and value system, deficiencies in health, obstructions in language comprehension, inhibitions and behavior resulting from deprivation and other forces. All these factors have a bearing on a child's success in school, and upon the school's success in reaching the child. For Indian education, problems exist in the Bureau and the public schools. Therefore, they reflect large socio-economic problems of Indian life today and all problems must be dealt with simultaneously and accordingly. Nevertheless, there are measures that can be taken with your help to make considerable improvement in educational services at once. I have outlined several such steps and will discuss them later.

My second point deals with the need for partnership between Indians and the Federal Government within the framework of the special nature of Indian federal relations. Lasting solutions to the Indian problems can be found only if the Indians are involved in analysis, planning and

operations. In the three years that I have served as Commissioner, one of my greatest rewards has been to watch the emergence of Indian views and the increasing participation of Indians in the process of decision making. It is my hope, therefore, that this subcommittee will not make any recommendations for unilateral action in Indian education or other Indian matters without the opportunity of the duly elected representatives of the Indian people to have a voice in the future of Indian education.

I have said there are no shortcuts or panaceas for education improvement because the problems of Indian education cannot be separated from the problems of economic and social underdevelopment of many Indian communities. Our efforts in education must have relevance to effort in these broader directions. The totality of effort must be geared to preparing Indians for the changing society rather than holding them to the test. Many, if not most, Indians today live in regions economically depressed. Reservations, with few exceptions, are far from the hub of greatest economic growth. Consequently, joblessness among rural Indians is exceptionally high with 30% to 40% of the Indian work force partially or totally unemployed. This condition of Indian life has a significant bearing on the performance of Indian children in school. Compounding the difficulties is a deep gap between the cultures of Indian tribes and the rest of America's people; a gap manifested not only in language barriers, but also in the lifeways and value systems. Indian needs are so many and varied that one scarcely knows where to begin. Uneducated parents must be stimulated to encourage their child to stay in school. Indian parents need employment income from jobs that will restore family pride. Kindergarten, which we have only this year for the first time in the Bureau, needs to be expanded for all Indian children. The teenager needs more recreation and summer activity. The young Indian adult needs to see the advantage of continuing education. Compensation for all these inhibiting, environmental factors of isolated, rural Indian life today must be provided by the school if possible.

There is no doubt that an extensive effort to improve education will contribute to the viability of Indian communities. The whole history of federal and Indian relations is evidence that the policies and programs have swayed with the winds of the times. Each new swing has contributed to the building of a synthetic Indian society based largely on what others considered right and proper for the Indian people, and that is being repeated right now before the subcommittee and will be repeated again, I am sure. This has been the unhappy lot of the American Indian.

Nowhere is the vascillation more evident than with respect to federal schooling for Indians. Federal schools have existed for almost 100 years. In the words of an early secretary of the Interior, the object was to civilize them by training them for farming, homemaking and the trades. There is a limited aspiration set for Indians, but still one that influences programs and education funding.

There was a brief flowering that existed for Indians in the federal school system that began in the late 1930's and the late 1940's, but came to a premature withering. Some of the most advanced approaches to breaking

the education barrier were applied in those days. Primer readers were written in dual language texts illustrated by Indians in their environment and told stories about Indians. Indian crafts had their place in the classroom as teaching material. Indian lore was taught within the context of science and history studies. Vocational education was oriented to the needs of the community. Then there came that series of emotional attacks on the BIA by the unthinking critics of that day charging that we were attempting to keep Indians as blanket Indians and out of the mainstream; and, as a consequence, the Indian education program went back to a shadow of its best self. For years afterwards, it was maintained at very little more than the minimal standards required for state accreditation and, since there is so much variance in standards of education from state to state, both federal and public schools even to this day range from good to bad in their overall programs.

When I think of these inhibiting influences, including the heavy hand of oppressive criticism, I am quite frankly pleased with the upward spiral our federal schools have, nevertheless, shown over the years. We need to put this progress in proper perspective with reference to time. We have, for example, reached a capacity to provide a classroom seat for almost every child that needs one. Yet twenty years ago when the Navajo tribe finally accepted education, there were 13,000 Navajo children alone for whom no schooling was available. In 1946, only about 6,000 or 25% of the Navajo children between the ages of 6 and 18 were in school, and an estimated 18,000 or 75% were not. In that year began one of the most innovative and daring programs of education for over-age young people to provide them with minimum language, social or employment skills to enter the job market, or to catch up with their proper grades. Using teacher aides speaking the Navajo language and special materials, the special Navajo program was begun. A determined effort to get out-of-school Navajo children to school and to devise programs suited to the needs of the over-age, under-educated youngsters was made. It was then that all available space, including that of Chemawa Indian School in Oregon and school in Oklahoma, was utilized for that purpose.

A further step up in the program occurred in the 1950's when the border town program, dormitory schools attending the local high schools, came into being, along with an accelerated school building program. The result has been that last year, of more than 46,000 Navajo children between the ages of 6 to 18, over 90% were at school. Furthermore, it was established that over 50% of those in school are now finishing high school, a rate close to the national average. That, I submit, is a success story of the first magnitude for those who choose to take note of it.

Furthermore, most Indians have only been citizens of the United States and states within which they live for less than 50 years. The last military detachment withdrawn from an Indian reservation was only 50 years ago. But the last use of the military of this country was in 1969 to prevent the non-dropout products of the public school system from tearing down the colleges of this country.

I cannot hold with those who oversimplify the situation by denying that Indians are very different from other Americans, and implying that they should not be singled out for special attention. This argument is put forth most frequently in the context of the Indian unemployment program. It presupposes that everyone should be encouraged to move to the cities where the jobs are supposed to be. Yet this country has learned in the past few years that the cities may not be the solution. We have also learned that it may be destructive to assume that differences in culture and origins are inconsequential in the development of an American Indian child. The Indian culture is land-oriented. The Indian is usually the happiest in his land environment. Therefore, we must find a way to bring the benefits of education and technology to him, rather than have circumstances force him to enter an alien setting.

It should be mentioned here that charges that the BIA is preoccupied with the natural resources owned by Indian people and not with the people themselves are false. Sixty-two and one-half percent of the staff are engaged in or in support of programs of human development, and 69.2% of the fiscal year budget is for a like program.

On the other hand, I become equally impatient with the advocates of a complete restoration of Indian culture. The realities of modern life preclude the return to idealic ways of tribalism, mass communication, mass transportation, mass production and mass education. All of the schools in this nation today are confronted with difficulties that challenge the imagination, dedication of teachers, administrators and parents. Some schools serving Indians are better, others worse than average. Federal and public schools alike all operate under unusual pressures. From Point Barrow, Alaska, to Miccosukee, Florida, we offer a network of schools like no other in the country in locations and under conditions of isolation and deprivation that daily test the courage, dedication, and endurance of our staff. These are the people that must bear the brunt of the highly publicized emotional attacks because any attack on the Bureau is an attack on the people who serve in it, over 50% of whom are Indians. We know that federal schools, like other schools throughout the country, are not perfect, and we are continually trying to improve them.

I want to tell you something about the improvements that we have made during the past two or three years alone. I want to suggest ways if you will help us make more dramatic improvements during the next two or three years, and I want to start by giving you some statistics as the basis of your ultimate judgment.

Fifty percent of the total Indian population is under the age of 17. Let us pause for a moment right here. Let us see what this means for our schools and the schools of the future. It means setting aside for a moment whether they are federal, public or mission schools; there is going to have to be a tremendous increase in construction of Indian school planning. In the federal schools today, many students live and study in greatly substandard conditions. In dozens of our schools, delapidated buildings stand condemned and vacant; yet the buildings to replace them

have not been built. Some classes are held in reinforced sections of condemned buildings. In the public schools in most rural communities where most Indian children are, there is also overcrowding and lacking of library, recreational and other support facilities. The second population statistic to keep in mind is this: of 150,000 Indian children school age and in school, nearly two-thirds are in public schools. The dropout rate for Indians in public schools according to studies recently completed, runs between 40% and 47% depending on the region, at least half again the national average. We must strengthen our liaison with state and local public school authorities. We must find a way for adequate counseling service for Indians attending public schools. In federal schools the dropout rate, particularly in the southwestern region, is somewhat lower. However, studies show that the verbal mathematics and reading skills of Indians across the board are lower than the national average. Dropout trends show great variance from tribe to tribe. A recent study for the BIA by the Southwest Cooperative Education Laboratories shows Hopis as having a dropout rate of 14.9% with Apaches at the other end of the scale having a dropout rate of 58.7%. For its Indian students, the BIA operates 244 facilities; 77 boarding schools, 18 boarding dormitories for high school students attending nearby public schools, 147 day schools and 2 hospital schools. Enrollment in the boarding schools is over 35,000, in the day schools over 16,000, and in the dormitories more than 4,000.

I can tell you what the BIA is doing to improve low performance needs, but I am not sure what the public schools are doing. One of my first acts as Commissioner was to lift the education activity of the BIA to the status of a division with an assistant commissioner to direct it. Next, I appointed an all Indian Education Advisory Committee to assist us in education planning. The election of school boards to control local schools was advocated by me in January, 1966, even before I was Commissioner. It was made an official policy by the Bureau in the President's special message to Congress on March 7, 1968.

During the past two years, we, in the Bureau of Indian Affairs, have worked hard to make up for years of backsliding which resulted from the unthinking criticism of another era. This year a kindergarten program was funded for the first time, but it wasn't easy. We are back to the task of teaching Indians English as a second language wherever it is needed. We are writing new textbooks. Indian history is being restored to our social studies program. We are providing specialized training for our Indian teachers. It is surprising that we are able to hold the many dedicated and competent teachers we have in the Bureau and we are trying valiantly to compete with the best of the urban public school systems in acquiring the services of the country's best teachers and specialists. Under Civil Service rules, we cannot afford them the pay scales and nine-month contracts they could receive elsewhere.

We are putting renewed stress upon the fine arts. We have revamped a program at Haskell Institute at Lawrence, Kansas, to offer post-secondary technical related studies of the kind found in some of the new urban, two-year community colleges. At the same time, we have quadrupled

scholarship aid in the past three years. We also are doing our best to attract Indians to the teaching profession; and, at the same time, we are providing leadership training for Indian adults to prepare them for directing government and business affairs in their own communities.

When I first attended a federal boarding school in 1928, forty years ago, two of the educational programs were Head Start and Teacher Training for Indians. These little people attended classes, one-half day, taught by young Indian school graduates who were being trained to teach in Indian communities. From this program came some of the finest teachers in the Bureau history. For example, Agnes Allen, a Santa Fe Sioux, once elected as teacher of the year for the State of South Dakota. Another example, Esther Horn, selected for many honors throughout her career such as excellence of service, outstanding performance, citation for distinguished service and author of several articles. Both are enjoying their much deserved retirement and suffer, along with other dedicated people, unjust, undeserved criticisms of their life-long dedication and labors. But this is the price we all know that we must pay. The experts of those days decided that all teachers must have college degrees. Both programs were discontinued, but no provision was made for these fine young people to go to college until some 30 years later when $250,000.00 was appropriated for grants and aid to assist Indian students to attend college. Because of this lapse of 30 years, one generation of Indian teachers was lost; and even now, 16% of the professional education staff of the BIA are Indians.

Even with the most serious problem of school dropouts, all is not lost; because we offer several training options for those who, for whatever reason, do not follow the prescribed educational process expected of them. For the young adults 18 to 35 who do not receive full schooling, we have placement directing adult educational training programs and on-the-job training. This has an authorized funding of $25,000,000. An additional 33,000 were enrolled in classes in 1968 as a part of our adult training program with over 300 qualifying for their high school equivalency certificate.

Further, we are pioneering in a program of family residential training centers, such as at Roswell operated by the Thiokol people, where programs have been developed for all members of the family--father, mother, and children. So, they can become functional in any community where they wish to settle. For those young people in trouble with the law, we have programs with all federal reformatories, and the penal system of California provides a rehabilitation program for them. This program begins with joint counseling in the institution followed by a placement plan released to the BIA. This plan may involve direct employment, enrollment in one of our boarding schools, or family residential training centers, on-the-job training, or adult vocational training.

I am one of those who fervently wish there was no need for boarding schools for the young Indian child. But there is a need; and there will continue to be a need as long as there are not enough day school services to reach every child, and as long as some of the children have no home

at all, or their home community does not offer them the needed support.

Federal boarding schools have educated and trained the Indian youth who are today's Indian leaders and who are the most conspicuously successful in college and professional life. Not all schools have been uniformly successful because some of them have not kept up with the times and some of them are inadequately staff to take care of the special education and counseling needs of Indian children. A few boarding schools are operating facilities that are not structurally or functionally sound. Some should possibly be phased out altogether because of the unsuitability of their locations, etc. We are surveying the entire school situation with considerations such as these in mind.

Local responsibility is being tested, as you know, in the Rough Rock Demonstration School on the Navajo Reservation where BIA installation is being operated as a community school under a program developed with BIA assistance run by a director and staff selected by the Navajo tribe and funded by the BIA with support of economic opportunity. We have high hopes that this program will prove successful. This approach to the education of Indian children on the reservation has been recommended by the Indian leaders. It may be in keeping with the realities of the Indian situation today, which requires acceptance of control and responsibilities by Indian tribes.

We await the analysis of this program now being undertaken by the University of Chicago now under contract to OEO. One thing we know for sure is that it is expensive and, should we undertake this program, it will more than double the funding of the Bureau schools. The main problem, as in most of these situations, is where will that kind of money come from? But without waiting for results of studies which will serve mainly to confirm what we already know, and without even major redirections of authorities, there are actions to be taken to make some prompt improvements where they are needed most. These are some of the priorities as I see them:

1. Permit the BIA to offer substantial salary incentives to attract and hold the nation's best teachers and education specialists and provide the BIA with the necessary funds.

2. Make it possible for the BIA to institute a professional corp of psychological counsellors, trained social workers and related personnel to meet the intensive needs of some of today's Indian youth. We are cooperating with the Public Health Service in their efforts to improve mental health programs for Indians, but professional backup services in our schools are woefully inadequate.

3. Reinstate the funds for special programs and research which arrived at the BIA during the past two years under the Elementary and Secondary Education Act and which will be unavailable next year. These funds enabled us to develop new curricula, employ the services of experts in evaluating our overall program and provide specialized training for teachers.

4. Require the United States Office of Education, BIA, to develop goals and plans to make available more fully to the BIA its professional services and funding under various special education acts such as the Vocational Education Act and the Education Professionals Development Act.

5. Maintain closer surveillance of Indian education programs in public schools receiving federal aid in education with their Indian constituency. Such aid derives from at least one of the following sources, sometimes all: Public Law 815 and 174, Johnson O'Malley ct of 1934 to 1965, Elementary and Secondary Education Act--Provisions for financial aid to districts having populations and poverty classifications.

6. Urge the new administration to accelerate the functioning of the Council for Indian Opportunity which was created by executive order last March. This council, which was chaired by the Vice President of the United States, brings together a policy-making membership to those cabinet officers whose department provides services to Indians. It is vitally important that the resources of these agencies be developed in full concern with the Indian people and in a manner that assures them equal growth of the social, economic, and political aspects of Indian community life.

Quality Education: An equality of educational opportunity for Indians, no matter under whose auspices their education takes place, is an uppermost concern of mine, as I am sure it is to each member of the subcommittee.

Your interest has encouraged my candor today. I hope that together with the Indian people and others with the federal and state government who share this responsibility, we can work for solutions that will be enduring ones--solutions that will make possible the full and wholesome growth of the Indian minority under their leadership to a deserving place of consequence in America's future."

This is my statement to Senator Kennedy's Subcommittee on Indian Education. Following this philosophy, you have had one week here on Indian education, and it now has become my responsibility to say to the friends of Indian people that the initiative which the Indian people have assumed in Indian education here this week should not be smothered. The Indian people know their problems. They want to work them out through their leadership; and if you are committed to Indian involvement and local decision-making, this must be a total commitment. This commitment must be to the point that the Indian people have the opportunity, knowing they need help, to ask for that help. They have the opportunity to ask the people they want for help and to lay down the conditions upon which they want this help. If this is done, I think Indian people will rise to the greatest height they have ever enjoyed in contemporary society.

I leave this mixed audience with this message: "I sought my Lord and he eluded me. I sought my soul and that I could not see. But when I sought and found my brother; then, I had all three."

KEYNOTE SPEAKER

MR. WILL ROGERS, JR.

ASSISTANT TO COMMISSIONER

BUREAU OF INDIAN AFFAIRS

Indians and Indian agents, it is a pleasure to be here and especially with my friend Mr. Overton James, a Chickasaw. As he mentioned, my father was a Cherokee; but, of course, we belong to the civilized tribes. My father said civilized. That meant there was no oil on our reservation. It was the Osages who had most of the oil in Oklahoma.

It's a pleasure to be here to open up this First National Indian Workshop on School Affairs. The first, I say, but hopefully not the last; and I hope you will invite me back for the Tenth National Indian Workshop on School Affairs. As the first speaker of this first workshop, let me put forward what I consider first things first. The first thing, I believe, must be Indian participation in school affairs if those school affairs are to be effective. This is basic. It has been one of the major reasons for the lack of success of Indian education over the last fifty years.

However, over the last fifty years, a great deal of effort has been spent in Indian education; and I think we should recognize that effort. Hundreds and thousands of the most dedicated teachers and men and women have worked long and hard in the most impossible remote areas for many, many years. Yet, their efforts have really little fruit; and why?

I think there are many reasons. We are beginning to feel now that one of the reasons is the lack of local Indian involvement in all these educational activities. But why, in the past, was Indian involvement overlooked and why was it not considered important?

Well, in the old days, to the whites (the dominant culture), everything was one. They all belonged to the same culture; the parents were naturally in with the school; it was natural to belong to the school board; and the kids naturally spoke the same language. Everything was one. They just couldn't figure any other way of life. And after all, if this type of education worked for Johnny Jones, why wouldn't it work for Johnny Sikakuku? Why wouldn't it work for Johnny Begay? Why wouldn't it work for Johnny Roanhorse? And if Johnny Sikakuku or Johnny Begay or Johnny Roanhorse should fail, well, that had to be their fault because it worked right over here for Johnny Jones. If it works for him, why shouldn't it work over here. To administer these schools, we brought in the same type of Anglo administrators. If a man has made a success in Plainfield, New Jersey, or Peoria, Illinois, why shouldn't he be the very man to manage Fort Hall, Idaho, or Pine Ridge, South Dakota, or be just the man to be put in the school at Tuba City, Arizona? If, in spite of

having the very finest Anglo operators and the very finest Anglo teachers and the very finest Anglo curricula, Johnny Sikakuku, Johnny Begay, or Johnny Roanhorse should still not make a success, well, the fault definitely had to be with them. After all, we are giving them the best education that has worked in other areas. The dominant culture was so self-centered for so long that they just couldn't think of any other cultural way of doing things.

There was a change in 1954 with John Collier. He did make some rather timid but important steps toward Indian involvement and toward trying to teach in an Indian way. I still have in my library the little Key and Baugh books. That was when they tried to teach the Navajos through the Navajo language. I still have copies of the old Navajo newspaper, which was taken out in an unreadable script, but was an attempt to get the Navajos to read first in Navajo. I think we should remember that early effort because it was very important. Attempts were made to bring education to people through things which they understood.

The John Collier efforts failed for several reasons. Probably the principal reason was that it was done in the depression. They didn't have any money and they didn't follow through on it. Secondly, it was very timidly done. Many of the whites really didn't want it done in that direction. Thirdly, we must remember that many of the tribes didn't want it done. At that particular time, there was much argument. The Navajos said we don't want our children to learn Navajo. We want them to learn English first. You are doing it "cock-eyed." We must remember there was opposition by the Indian people themselves. Eventually, the effort faded out.

While there was much talk of Indian involvement and Indian participation, there really wasn't very much actively done until the 60's, the early 60's with the Black revolution. I think we must recognize this fact. During the Black revolution, the insistance by the Blacks that they control certain parts of their own lives and certain parts of their own destiny and insistance that the whites get out of that particular section was expressed. This particular fight with all of its overtones of militancy and everything else, nevertheless, had an influence on all minority groups and on all intercultural relations. We must remember that when we speak of involvement, we speak of participation and control. Participation means control, so let's get right down to what the Blacks call the "nitty gritty." Now this does not mean total control always. It could, but it doesn't have to mean that. It means control through the operating pressures of any society. It means you must have just as much say so as your opponent. Now, your opponent may not control totally and you may not control totally; but there are certain areas where you will have control. I think we should remember that this will mean antagonisms; and I hope they will be healthy and fruitful antagonisms. But, unquestionably, involvement and participation means control, not total control, but shared control as the pressures work out.

The Bureau of Indian Affairs under Robert Bennett has, in the last three years, in my opinion, moved rather rapidly in this direction.

I have always felt that the Bureau has not moved as fast as I would like to see it. But, it's the same in business. Any large organization is very hard to change. It just takes a year or two to move any large, mass organization in any major policy change. However, under Commissioner Bennett I think we have all seen a remarkable change in the last three years. For example, you have up here this Advisory Committee on Indian Education (16 members) from all important regions of the United States. Robert Bennett set this up. I think you are seeing here one of the reactions from that committee. You set up a committee, say a year ago, and not much happens; and suddenly, a year later, you get a national workshop out of it. Three months later you are going to get something else out of it. So you are going to see a change because of this Indian Advisory Committee.

The Bureau is also setting up advisory committees for all of its schools, including the boarding schools which will be composed of people from the tribes in those boarding schools. The Bureau is hoping to move toward the area of contracting schools to local size and let them set up local school boards. You'll probably be hearing about contracting schools, but it is not easy. It is very difficult, and I would like to explain one part of the process. Some of the educators here might find a flaw here and there in my explanation; and, if so, correct it later. But, in general, the process is like this: In a state, take the state of Utah, you have a State Department of Public Instruction which is over all of the schools. That's a continuing organization, supposedly not swayed by politics. It gets all of the money and doles it out to individual schools. Here is the school which is controlled by the school board and which has the right to hire and fire teachers. This school board is all mixed up with politics and changes from one time to another. It smears the community in the community's fluid positions. But, stability is up above, statewide, and down below is the turmoil of local control. Now, if we are going to contract a school to a tribe, we must set up the equivalent of a state department of public instruction on that reservation. We have to set up one group that handles the money and acts as sort of a corporation with a corporate head which can funnel the money down to the school board. The school board can have disagreements, which is very fruitful because this means participation. Everyone would like to see this stability maintained up above.

Now, I earlier said that when you speak of involvement, there is cultural involvement, parental involvement, and student involvement. How are we moving towards involvement in these three areas? In cultural involvement, we are trying to go back to the John Collier times and get material which is relevant to Indian students. I remember very well when I was up in Alaska in one of the native villages there. It was Thanksgiving Day, and one of the teachers very proudly showed me the room with little drawings of turkeys around. Those children had never seen turkeys, never eaten turkey, and didn't know what a turkey was. She was showing me the big pages by which they were teaching English, "We Go To The Zoo," and "Our Trip to the Supermarket." It was nothing that related to the kids way up there in Alaska. Well, we are trying to develop cultural involvement. We are trying to involve cultures and material which is relevant to the Indian students from different cultures.

Concerning parental involvement, we are trying to get through school boards. Hopefully, parents will take trips to the school, and parents will participate in all this inter-school board fighting.

May I say that when you get your Indian school board, you are going to be in some real political issues, because everyone that gets involved in the school board is. The first editorial I ever wrote for the Beverly Hills Citizen was on the Beverly Hills School Board; and all hell descended on me right then and there. I took one side, and there were about eight or ten telling, screaming mothers who came to protest my editorial there. I learned my first lession right there--don't interfere; don't write any editorials on schools or school boards because you just get yourself into trouble. So, you are going to have to prepare yourself for some pretty hot and active political fights--that's parental involvement.

Now, I want to speak of student involvement. The students must be given controls over certain areas of their lives in school, especially in boarding schools. I want to make a point that I always make wherever I have a group of educators in front of me. I think one of the most important things that the BIA could do to off-reservation boarding high schools is give an allowance to the children in those schools--an allowance of $3.00 or $4.00 a week and maybe $5.00 a week for seniors. The cost would be about $2 million or $2.5 million. I can't think of any area where the money could be better spent. These students, by and large, are from the more remote areas of the reservations, from broken homes and from the lowest income group of Indian communities. They have to be given charity clothes; they have to be given charity work; and they need this extra stimulation of an allowance. Now this is not an allowance they work for. This is an allowance they get as a matter of right because they are attending that school.

Let me show you how they do in the upper class world. I sent my son to New Mexico Military Institute, which is rather expensive. He received a regular allowance which I had to pay for. It was doled out to him at a certain amount. The juniors got a little more and the seniors got a little more. Then we were told not to send our child any additional funds. This makes them all even.

I think the off-reservation boarding high school system should budget for a couple of million or $2.5 million or whatever is necessary. The money should be given to the students, and then the tribes and parents should be told not to send their children any money. This is the money that will help make them all equal. In some of the schools, we have children who are quite well off, both from tribal money and from family money, and others who will go through the whole year with scarcely a handful of dollars. They can hardly afford to go to a movie or buy a coke, and it is very depressing. The inequality in some of our boarding schools as far as income goes in quite high. I plead especially for this allowance in the off-reservation boarding high schools because that is the area of greatest need.

Now I would like to point out another thing on education. By and large I am not impressed with Indian education. I have said about boarding schools that they are on a low level of charity, and they are. But there is a good reason for it. You cannot operate a school on the money that the BIA has been given. We have only about $1300 or $1400 per off-reservation boarding high school student. We have studies that show it should be closer to $2400 or as high as $3000 per student--anywhere from $1000 to $1500 more per student. Remember that these are students that need special work. They need special stimulation into recreation, special stimulation into sports, etc.; so we need special funds, not just regular low-level funds. The present system simply cannot work until there is an increase in educational budgets. I have said as a matter of overall policy, and this is just a generality, the education budget should be doubled, housing budget should be doubled and the rest of the Bureau's budgets should remain about the same. I think we get enough money for our natural resource development and other matters. Until educational budgets are close to being doubled, we are not going to have very much rapid progress in Indian education.

I have been disappointed, in a way, in the Indian people who come to Washington and do lobbying for their own little treaty rights or argue about their fishing rights. They are always fighting about some little piece of legislation when they should be lobbying for more money in education. Every time any delegation goes to Washington, I don't care if it's about salmon fishing on the Columbia, they should get in a hook about getting a double amount of money in Indian education. This is even more important in many ways than fishing rights on the Columbia River.

Let's look at one other thing. You cannot expect more of education than education can give. Education is a total process. It begins about 100 years before a person is born and it ends only with death. In that total process, formal education (the school years) plays an important but certainly not a dominant part. We cannot expect the school to make up for things which are going to hinder Indians with pride and dignity and agressiveness until the quality of reservation life itself is changed. This is a total process, a systems analysis.

The school is, perhaps, one of the most important factors--certainly the easiest--to change. At the same time, we must improve the quality of reservation life. Now, a man who understands what I think as well as anyone is our Commissioner, Robert Bennett. I think he is probably the best Indian Commissioner that there has ever been and that isn't saying very much. I know that he enjoys the support of the Indian people more than anyone else; and I think that only as he remains Commissioner are we going to advance with continuity and progress. I hope and I am confident that he will remain our Commissioner.

I would like to conclude by saying how glad I am to be here, to again request that you invite me back to the Tenth National Indian Workshop on School Affairs. If there are any questions, I would be only too glad to answer them.

KEYNOTE SPEAKER

DR. HARRY SUNDWALL

ASSISTANT DEAN, COLLEGE OF EDUCATION

ARIZONA STATE UNIVERSITY

Friends, it is a great honor to be here this morning. I started out by putting on a white shirt and then I thought I'd put on a yellow one. I think it expresses a little more my feeling now.

I have been just utterly amazed at what has gone on in the conference so far. I have never been more thrilled or more impressed at any conference. There has been a great buildup of this being the beginning of something truly great. When I realized that it was turning out to be as great as expected, it put me in a cultural shock. I just feel the great need right now to tell you that I was not one of those soldiers who was calling the group to march on the trail of tears and that I was not one of the group to take anybody's land away from them. I don't have any land. I didn't take anybody's money away from them. I don't have any money. I don't want anybody to look at me and put me in the category of those people that did not behave in the way I think a person should behave. So please don't accuse me of those things.

I have been working for years with the emphasis that people are, first and foremost, persons and human beings. I have heard emphasized so frequently that individuals differ; and yet, I find, fundamentally, they are similar. I find the fundamental way in which people are similar is most important to me. I am firmly convinced that if we put this fundamental similarity in the proper view, we will see more truth. We will see more of what really exists; and, as a result of this, we will be happier individuals.

So, as my topic is quality education, I can see quality education only in terms of a quality life. I can see a quality life only in terms of a satisfying life; a life lived in wisdon; a life which leads an individual to know and understand himself--all of himself; a life which leads him to know and appreciate and love all other people, having a degree of forgiveness in his heart for those who are not doing what he thinks they should do, and then seeking, himself, to learn the reasons why they don't. So, I look at life in different ways. I see a great need for quality living. I see that we have many problems in the world. I see that they are tremendous problems. We are not moving rapidly enough toward a solution of these problems, and it hurts. I don't think that the solution will be too complex to begin with. I believe that it can be quite simple.

I think that quality education took place when a little girl was given a pony when she was 10 years of age. She liked to be with that pony. She wanted to do things with that pony that she could not do alone. She wanted that pony to do some things that it could not do;

so she showed the pony how to do those things, and it did them. When I was told that she taught the pony to do all the tricks that she had ever seen performed by a horse in either a fair or a horse show, I, as a psychologist, wanted to know how she did it. So, I asked her if she used a whip, or if she used a sugar lump. She said she didn't use either one. I asked her if she had read books on how to train animals, or if an animal trainer had told her how to train her pony. She answered, "No." Then I asked her how she did train her pony. She said, "It's simple. Do you know that if you are with an animal and you like it, it will like you. If you show it how to do new things, it likes to do them." She said she wouldn't use a whip because they don't like a whip, and it hurts. She wouldn't give him a sugar lump, because if she did, she would have to give him two or three sugar lumps later. She said, "I think a sugar lump would insult my pony. When I was teaching my pony to stand on a pedestal, I led him up to the pedestal, and it was quite easy to get him to put one foot on it and quite easy to get the second foot on it; but it was quite difficult to get the third foot and quite impossible to get the fourth foot up there. We kept trying and trying and trying. Then, one day my pony found out that the first two feet had to be forward on the pedestal, the third one went up, and the fourth one went on. My pony was very excited to find that he could do it. Now, wouldn't it be an insult to give my pony a sugar lump?" Well, she thought that it would. I think some quality education took place here.

Later, the manager of a traveling rodeo wanted to buy her pony. He offered her a thousand dollars, when the pony could have been purchased for a hundred or less. She said she refused to sell because her pony would not be happy in a rodeo. So, the manager said, "If you won't sell your horse, will you train some horses for us?" She agreed, and trained animals for the rodeo. She said that once when she had some of these animals in the pasture, she separated one from the others and started it down the path to the corral. As she was walking behind the animal, she felt something bite her on the shoulder. She whirled around and there was her pony, running off down to the pasture. Why did the pony do this? Did it feel that it was being left out when it was her animal? She knew that it liked to be with her and that it would do anything that she asked it to do. I think this is a good principle of education. This ought to apply to children and be the basis of quality education.

Maybe we are selling the children short with sugar and whips. This girl said that she thought, due to the basic nature of animals, they could be taught some tricks easier than other tricks. For example, she had one animal that seemed too lively and high spirited. She said that she found it easy to teach it to dance and to do some special steps. She had another animal that wasn't so lively and was docile. It could learn better to play dead, or just roll over. I think this links us to another basic principle of quality education, and that is that it is very important to overlook mistakes. This girl said, "Don't call attention to every mistake that is made. My horses knew when they made mistakes. If I had done much to call attention to these mistakes, I think it would have been too much." So, overlook mistakes; they are a

way of learning. If individuals are afraid to make mistakes, they will be afraid to learn. She said too, that in some situations, an animal would not be ready to learn; so, it was better not to try to teach them at that time but to wait until they were ready. For example, she would be teaching her pony tricks when another horse and rider would gallop down the lane. Her animal would get somewhat excited and its attention would divert to the animal galloping down the lane. She said that as soon as that happened, she decided another time would be a better time to teach.

I think these examples point out important ideas on quality education. We could use these ideas more in our schools. I asked this little girl how she discovered such ideas. She answered that she didn't know but thought it should be done that say. Doesn't this tell us that there are different ways to teach from the way we have been teaching and from what most teachers do? I think so. I believe that this example of the girl and the pony points out something else. You know, her words didn't mean much to that pony--language didn't mean much. Teachers seem to rely almost 100% on their words and language when teaching. If this is the case, a little child who comes into first grade knowing only one language is at a total loss.

Anything we do to influence learning is teaching. Sometimes we are teaching the opposite of what we want to teach. For example, often when we are teaching a date in history, we are only teaching the child to dislike us and to dislike school. This broader concept of learning, I think, is very important. We sometimes teach the opposite of what we want to teach.

Now, a word or two about the need of quality education. I say that the United States, the world as a whole, has a great need for quality education. For instance, look at the increase in crime and juvenile delinquency in the United States. It isn't just increasing in numbers, it's increasing in the rate of growth. This is fantastic! Could quality education do something about this? I say yes, if we regard teaching as influencing learning. Some individuals learn juvenile delinquency and crime as a result of a teacher's influence or influence from members of the community.

What about mental illness? This is a great defect in our society. The mentally ill are those individuals in mental hospitals. But, more than that, we are told that there are individuals in regular hospitals who are there for illnesses caused by the mind, not the body. We spend more to treat the mentally ill than we spend on higher education.

I think there is another great defect in our society, and that is unemployment and misemployment. Wrong attitudes exist toward employment which has come through learning influenced by teaching. I think that this is causing a great waste. However, the said thing is how the unemployed or misemployed individual feels.

In reference to another area, think of the money spent because of international misunderstanding. These people of great nations cannot agree. They are still fighting wars because they are afraid one side is going to claim the land of another siade, or that one side is going to control the business of the other side, or that one group is going to be put into political control. Now these fears are real; but has some partial truth or some defective education led individuals to believe that they have to fight? I think we do find ourselves in such positions because of partial truths. I think that the one partial truth that is paramount and which is the great ill of society, is the statement that the individual is the product of his environment. I believe that there is truth to this, but if we don't see the other side, we can be led in the wrong direction. The other truth which should go along with this, and which is even more important to you and to me as individuals, is the truth that the environment is the product of the individual.

You and I can do something about our situation. We don't need to blame others entirely. We don't need to look to others to solve our problems. We, as individuals, can do something about our situation. Here, I think the quality education should foster and encourage a situation where an individual will discover that he can do something about his situation.

We think that education has no superstition in it, but I think that education has a great deal of superstition. I think that we should bring some of this superstition out of education. Superstition is a belief that is either not true or is only partially true; and, especially, it is a belief that should be changed and improved. A specialist on superstition told me that if you find a solution to a problem and stay with in anyway, when you could be seeking a better one, you are superstitious. So, I proceeded to point out a great superstition which he had; and he thought he didn't have any.

I think that quality education will recognize that satisfaction is a very fundamental good. That desire is very important. I was just thinking, if you could choose to put into your quality life either happiness or great wealth, money or land, etc., what would you choose? If you were to choose between happiness or wealth, what would you choose? Is great wealth necessary to happiness?

I don't like people to look down on me, and I can be happy if people don't look down on me. For that reason, I don't like to look down on people. I wouldn't be happy doing that. Some people feel that the only way they can avoid being hurt is to be on top. Some people need to prove that they are on top by showing that they can hurt others. The child can be hurt by the parents. Very often we do little things to cause children to be hurt when we really don't intent to hurt them.

I was waiting to get on a bus once when I noticed a mother and her little boy about three years of age. The little boy started over to the bus when he saw it coming and wanted to climb up the steps himself. Bur, the mother reached up and helped him into the bus. He waited until

he could see some trees and houses near the place they wanted to stop at. He knew he needed to pull the cord on the side to stop the bus. He got ready to pull the cord, but the mother pulled the cord for him. He ran to the door of the bus and started to climb down the steps, but the mother hurried to help him. He said, "By myself; by myself." He wanted to something by himself for a change.

I don't think we see all the implications that we should see in teaching. Teaching is influencing learning. When we look at learning, we can see what we are actually teaching. I say that children can learn to read for wrong reasons. Children can learn arithmetic for wrong reasons. I think that one of the greatest wrong reasons for learning is based on the "henpecking hierarchy"--the need to get into the position where someone won't hurt you and you can hurt others. Because of these wrong reasons, we actually have defective learning. Children can learn art for wrong reasons; and because of these wrong reasons, we have defective learning. These are just some ideas I see for quality education which create a feeling that each one of us is as good as the other.

With these closing remarks, I'd like to express my very great appreciation for the opportunity of coming here and talking to you. What I'm giving you now, I am giving you in the way of tests. Any reaction you have to this in the group here or personally, I would be very glad to hear.

KEYNOTE SPEAKER

WILMA L. VICTOR

SCHOOL SUPERINTENDENT

INTERMOUNTAIN SCHOOL

Mr. Chairman, and members of the National Indian Workshop on School Affairs, it is indeed a pleasure for me to speak to you this morning on the topic of "Boarding Schools In The 20th Century." But, no discussion of the boarding schools in the Bureau of Indian Affairs of today would be appropriate without a general review of the history of Indian education.

I was very much interested in reading a recent account of the first period of Indian education which began in this country in 1568. In that year, a group of Jesuits established a school in Cuba for the Florida Indians. In 1775, two-hundred years later, the Continental Congress approved $500 to educate Indians at Dartmouth College. In 1819 the first Federal appropriation of $10,000 for Indian education was distributed to religious groups. It was not until 1860 that the first Federal boarding school was established on the Yakima Reservation in Washington. The national Indian policy at that time was exclusion of Indians from national life. There was still the matter of subduing Indian uprisings, negotiating Indian treaties, and establishing Indian reservations. The educational objectives in those years were to Christianize and civilize Indians and to replace Indian cultures with the habits and values of Western culture. Curriculum consisted of training in religion, farming, homemaking, and the basic three "R's". The results were that relatively few Indian individuals survived the program. Those who did survive usually left their tribal groups and a great majority did not accept education. Education had very little impact on the reservations or reservation life.

The second period in the history of Indian education lasted from 1870 to 1930. In 1879 the first off-reservation school was established at Carlisle, Pennsylvania. In 1882 Federal legislation was enacted to convert army forts to Indian schools. Not many of these young people sitting here today can remember when Indian boys and girls dressed in uniforms, stood reveille and retreat, marched about the army fort campuses in lock-step, drilled systematically like soldiers, and the official in charge was a Captain, a Major, or a Colonel.

In 1918 Federal education services were limited to children of one-fourth or more Indian blood. In 1924 the Citizenship Act granted citizenship to all Indians in the United States. In 1928 the Meriam Survey changed the approach to Indian education. The national Indian policy was still to remake the Indians into the image of the white farmer of rural America and to break up reservations into individual farms. The educational objectives were to teach farming and homemaking skills and to put into the Indians' hands the primer and the hoe. The curriculum was still farming, homemaking, English, and the speaking of

the native tongue was forbidden, and then there were still the basic three "R's". The results were that practically no Indians became farmers in the American tradition. The average educational level on some reservations rose to only the first or second grades. Most of the small percentage who completed the available educational program left the reservations.

And so began the third period, the years from 1930 to 1960, when the Federal Government and State public schools began to share the responsibility for the education of Indians. In 1934 the Johnson-O'Malley Act provided funds to needy school districts for educating Indians. In 1946 the curriculum emphasized the development of Indian reservation resources, and trade training was given in off-reservation schools. In 1950 Public Laws 815 and 874 were amended to include Indian students as Federal impact students. In 1956 Adult Education programs started on five reservations. In 1955 to 1957 Indian leaders participated in curriculum revision in Federal schools. The national Indian policy of the 1930's to develop Indian people shifted in the 1950's to the termination of Federal responsibility for Indians. The educational objectives were to prepare Indians for life on or off Indian reservations, to improve basic education, and to restore pride in Indian culture. The curriculum emphasis was on community development, the use of reservation resources, and the development of industrial skills. The results were that education began to catch on; uneducated parents began to seek education for their children, attendance greatly increased, Federal school systems were enlarged, and public schools enrolled large numbers of Indian children.

The fourth period was from 1960 to 1965, and there was an accelerated national awareness of Indian problems, which is an important factor even today. In 1960 the President instructed the Secretary of the Interior to accelerate efforts to provide schools for all Indian children. In 1961 the Task Force Report outlined a shift in Indian policy. In 1962 construction standards for new Federal schools were updated to provide functional space for a quality program. The quality teacher program was started. The National policy was for full participation of Indians in American life. Emphasis was placed upon programs to develop Indian people and their resources, plus aid to provide greater economic opportunities for Indians on and off the reservations. The educational objectives were to overcome educational and cultural lag, to prepare Indians for life in the 20th century, to preserve Indian self-dignity and pride in heritage. Curriculum emphasis was on English as a second language, guidance and counseling to promote cultural adjustment, basic elementary and secondary education with emphasis on communication skills, social and civic understanding, personal responsibility, homemaking and preparation for additional training beyond high school which would lead to employment.

And now we come full circle to the purpose of this conference of Indian leaders, and this is to provide for more parental involvement, school board training, scholarship and financial aid, and to provide training for tribal education committees.

Now, what is the boarding school in the 20th Century? What is the criteria for enrollment in boarding schools? I think if we took one point which has been misunderstood and which is so basic to the boarding schools in the Bureau of Indian Affairs, it would have to be that there is little understanding of the criteria for enrollment in boarding schools. First of all, let me say that the Bureau of Indian Affairs is responsible for the education of only one-third of the Indian youth going to school today. Public schools, with all the legislation provided to help them educate Indian children, still are responsible for two-thirds of the total number.

In order for a child to be enrolled in a Bureau boarding school, he must be eligible under a basic criteria. First of all, students enrolled in Federal boarding schools must be those who have no other means of attending school, those whose educational needs cannot be met by the schools available to them, and those who require care away from their homes even though other schools may be available to them. Enrollment may be available also to children of one-fourth or more degree of Indian blood who reside near the reservation when the denial of such enrollment would have a direct effect upon Bureau programs within the reservation. It is the general policy to avoid enrollment of beginners and small children when any other suitable plans can be made for them. Those children for whom a public or Federal day school is not available, walking distance to school or bus transportation is defined as one mile for elementary children and one and one-half miles for high school. Included are those who need special vocational or preparatory courses, not available to them locally, to fit them for gainful employment; eligibility under this criterion is limited to students of high school grades 9 through 12 and post-high school grades 13 and 14. In addition, there is provision for those children who are retarded scholastically three or more years or those having pronounced bilingual difficulties for whom no provision is made in available schools. Social criteria includes whose who are rejected or neglected for whom no suitable plan can be made, those who belong to large families with no suitable homes and whose separation from each other is undesirable, those whose behavior problems are too difficult for solution by their families or through existing community facilities and who can benefit from the controlled environment of a boarding school without harming other children, and those whose health or proper care is jeopardized by illness of other members of the household. These are generally the criteria for enrollment in a boarding school.

If I could categorize a second basic misunderstanding, it would have to be the fact that most people -- in fact, many of you who are sitting here this morning -- do not know the student who is enrolled in the boarding school in the 20th Century. What is he like? What are his characteristics? What is his background? What are his hopes, his aspirations for the future? If I could say anything about the general impression of people about our students, it would be that they are still thinking of the Indian child as being a 19th Century child -- and he isn't. He is very definitely living, operating, functioning or not functioning in the 20th Century. He has all kinds of ability.

He has an unlimited potential to achieve, but he has some handicaps Let me give you some of the commonalities which all Indian students in boarding schools today have as part of their background. Our students come from reservation backgrounds and from non-reservation backgrounds. Have you ever thought about what happens to a child's self-image because of the attitude of surrounding communities? What do you think happens to a child's self-image if the towns he visits are Gallup, New Mexico; Flagstaff or Winslow, Arizona; Billings, Montana; Mobridge, South Dakota; or Hollywood, Florida? What is the attitude of surrounding communities toward Indians or toward Indian youth? Our boarding school youngster comes from many kinds of home backgrounds, but the attitude of his community background makes a great deal of difference in the way that youngsters thinks of himself and of his potential. What kind of home background do most of our students have? Many of our students come from broken homes. There is no "father figure" in many of the homes and this makes a difference to these young people and their attitudes toward family life, toward themselves and toward authority of any kind. What kind of academic background have these youngsters had? Many of them have had many years of spotty school attendance. A review of our senior class any year will show that many of our students have attended as many as nine different schools before graduating.

Permeating the background of our students is the vicious cycle of poverty from which they are struggling to escape. Indian people are still transient by nature. Many of these youngsters attend school as their fathers move from one job to another. Many years are never completed. Many years of attendance have consisted of the youngsters sitting in the background and, as long as they are quiet, their minds are not challenged. Academically, on standardized tests, our youngsters usually score below norm because of this kind of schooling and because of the sparseness of enriching social experiences which most young people in the dominant society enjoy.

Our students vary in the kind of parental motivation they have or do not have to attend school year after year and stay in school until they have finished a program. Many of our students suffer because of the parental understanding or lack of understanding of the needs of these youngsters who are very definitely a part of the modern generation.

Some of our students suffer from what is known as a double-generation gap, that of culture and that of the difference between parents and young people today. They have great need for skills and help in establishing communication with their own parents.

What kind of understanding do you think our students have about their cultural heritage? I think you would be amazed at the range of the understanding present in boarding schools today. Different tribal groups blame boarding schools because their youngsters know nothing of their cultural heritage. Where are the real beliefs and understanding of a culture actually inculcated in a child? They are actually inculcated in the child in the home by the parents, and by the grand-parents. Indian people who are parents of present teen-agers are members of a generation which, in many cases, have made the initial

break from their culture and, as a result, many of their youngsters have grown up without a knowledge of what their culture is about, what the contributions of Indian people have been to American history, that it is a matter of pride to be an Indian. I can never forget the young man who talked with me one day when he enrolled in a boarding school for the first time and he revealed to me his surprise by saying, "I find myself in a place where it is a matter of pride to be an Indian -- where I come from, it is something that you cannot be proud of." I think that the language, the customs, and the religious beliefs which come from a full knowledge and understanding of the cultural heritage is one of the responsibilities of tribal groups, tribal governments, and families which boarding schools can only enhance and supplement. If there is one contribution which parental involvement or tribal involvement can give to our boarding school child, it would be that of inculcating in him, in his home, and through our schools a stronger pride in his heritage.

What are the needs of the youngster enrolled in boarding schools in the 20th Century? He has very special needs. He must, first of all, be equipped to go to a future which is one representing his highest potential, but for this child who has specific disadvantages he must have special programs planned for him to meet his special needs. In our boarding schools we try to present comprehensive programs, and this means nothing more than that we set up special kinds of channels of study leading to special kinds of preparation for different kinds of futures. If a student wants to go to direct employment, he must be trained for the job. If he wants post-graduate training, he must be prepared for this kind of training. If he wants to go to college, he must be spotted early and offered college preparatory courses. One of the advantages of a unified BIA program of education is that such programs can be designated for different schools.

One very strong need of our youngsters is that of an awareness or a belief that he can complete a program. Strong parental motivation, based on understanding of a school curricula, represents another need of our youngster today.

I think the fact that so many of our Indian youth are now reaching high school and are now engaged in a high school program brings to the fore the fact that their parents might not have had an opportunity to finish a high school or a college program, so there is not a general understanding of why it is important that both parent and child apply their every thought and desire to the satisfactory completion of an educational goal for their children. If we had stronger parental motivation, I think it would prevent parents from taking youngsters out of school; I think it would mean an increase in the amount of sacrifice parents would be willing to make in order to keep a child in school.

Our students need complete physical and mental health services. Pupil personnel services with adequate staff for supervision and counseling represent another major need. Today's student needs leadership training, experience in self-government, and basic business skills. He needs to meet people from backgrounds different from his own, from other races, in order to broaden his understanding of all people, for he is preparing to become a "world citizen".

I think another need we have in boarding schools (which is quite evident) is that of an understanding of the fact that the best in teachers, the best in school plants, the best of newest technological aids cost money. We cannot be satisfied with second-rate appropriations which lead to criticism of our educational program as a second-rate program. I think our students in the boarding schools in the 20th Century can be afforded and are being afforded the kind of educational program they are capable of achieving and I think that they have an unlimited potential to achieve. But, before they can satisfactorily perform, they must have the support of favorable attitudes on the part of adults, on the part of their tribes, and on the part of their parents regarding their schools and their programs.

We are frequently asked these two questions: "Are you helping these youngsters adjust to the dominant society?" "What are you doing in your educational program to help the child in your school to enter into the mainstream of modern society?" Our answer must be: "I don't think we are training our youngsters to <u>just</u> adjust to modern society; I think that we as educators are trying to train students to be contributing members of the society into which they enter -- not just to adjust to the American culture because there is no such thing as the "American culture", per se, but that no matter where they enter or what time they enter the mainstream of modern society that because of what they are, because of what they can do, because of what they can become, that they will enrich the society into which they enter.

KEYNOTE SPEAKER

DR. JAMES WILSON

CHIEF OF THE INDIAN DESK FOR OEO PROGRAMS

WASHINGTON, D. C.

I know one of the toughest things in the world is to get up at 8:00 a.m., come in the morning, and talk to, listen to, or participate in something that has to do with legislation. This is one of the most boring areas of concern that we have to deal with, although this is the most important as it has to do with the laws that govern our lives. I am going to hit a few of the specific laws that have a great and continuing effect on lives of Indian people through the schools and through related things which come into play when people have children in school.

I would like to make a few basic comments and put some things into perspective. First of all, as Chief of the Indian Desk in OEO, I have, myself, assumed and defined very carefully a role as, perhaps, the only government sponsored Indian program critic. I have appointed myself more or less officially in this regard, as a critic of government programs. This is one of the things that is often misunderstood. I have determined that my efforts should be positive. You won't find me knocking something where I won't offer an alternative. Now, there may be many things with which I disagree; but I'll hold my word until I can think of at least what, in my mind, appears to be a better alternative than the existing situation. I hope that we can continue this on a broader scope than just from my position. I hope there will be some understanding that, besides trying to earn my pay, I am trying to set what I think might be an example to follow. I have six children, three boys and three girls; and five of them are in school. Some of you people might like to compare ages--the oldest is ten and the youngest is two and a half.

I think the next point relates to this. Along with being a self-appointed, semi-official critic, I have devoted a great deal of time and attention since 1955 to what I call a continuing systems analyst rule for myself. In this case, I have made a great effort to study any and all systems with which I must deal. I would like to encourage this in others, especially young people. When you go to a school, there's nothing better than to have available as a resource an understanding of what something is all about. I don't mean physical facilities, but why it is there, who is running things and why they are running it that way. If you can figure this out, of course, you can go through the system almost at your own pace and in considerable comfort.

I think one of the best jokes I ever pulled on all the rest of the world was getting a doctor's degree--not so much because of the content that I was studying, but because of the systems that I went through and why they were the way they were. I would like to encourage this among my people; and that is, in studying any system, whatever it is,

try to develop the ability, even though we might be in the middle of it, to stand back and visualize what it is all about. This is something that you carry into your personal life to the point where you may find yourself grinning and someone asking, "What are you laughing about?"; and you can't explain it because it may seem that you are trying to act superior. What it means is that you can see yourself in a situation and you can see what is going on; but, it is as if you are standing behind yourself. Now, this is an extremely important thing for all of us to be able to do. I don't know how to get every individual to develop this skill. I developed this skill, I think, by carefully thinking about events and situations with which I was involved shortly after their occurrence. Then, after reviewing in my own mind, sometimes muttering to myself, about certain situations, I found that I was in many strange situations.

Now, the next point I would like to share with you is, despite what some people will tell you, I am of the opinion that we know much more than we are now able to apply. The composite knowledge of the world recently has been reported to be doubling every eight years. Holy Smoke! This is a lot of knowledge. Fortunately, we don't have to start from the beginning because much of that knowledge is a knowledge of errors and mistakes and knowing what we have done wrong.

A little example of this would be sufficient to reinforce this point. When I was getting ready to do my doctorate dissertation at Arizona State University several years ago, I had the good fortune of visiting for an extended period of time with the, then, Dean of the Graduate School, Dr. Irving Stout, originally from Wisconsin, who was familiar with Indians and many of their concerns. He is, perhaps, one of the biggest boosters of Indian education at Arizona State. Since then, he has moved on to other things. I thought it would be a good idea to visit with Dr. Stout. After having studied the system, I knew that he was a key man. I knew that it was important that he know me because, standing from the outside, you can always tell who the principal is, who the superintendent is and who the dean is. The problem is, does he know who you are, what you are up to, and why you are there? Well, I went to see him and talked with him. I said, "What do you want to get out of it?" He said, "I want to learn how to do it." I said, "It doesn't matter what you do as long as it involves methodology which will give you the experience in doing research." He told me about an individual (and I think this is a big joke) who did a dissertation which was basically aimed at determining the average number of bumps on a barrel of pickles. The point that he was making was the same thing that he was concerned about, and that was learning how to do something without getting yourself all tied up in solving the problems of the world.

Pursuing this a little bit further, there are several simple points that I think are relative to the kinds of background that we need to apply when we talk about legislation to solve our problems in education or anything else. First of all, a basic rule is that none of us are ever born with any intelligence as related to this world. We learn from someone else. This has secondary parts to it. If this is the case,

then we must also be born with some kind of learning capacity, potential or capability. Secondly, if this is true, each one of us has the ability to learn something, even children who are classified as mentally handicapped or deficient. There are physical or mental activities which children learn pretty much on their own.

Related to this is a small point. I think of myself as not being afraid of anything, but not on the basis that I am a great and brave man. Several months ago I went out to Seattle, Washington, and I had a chance to go up to the Space Needle. It has an outside elevator that goes at a slight angle rather than straight up. As the elevator started up, I, knowing what was going to happen, had the uncontrollable reflex to move back. So, there are reflexes that all of us have and we can't really get away from them. Even the new born youngster has certain reflexes. If these two things are true, then the point we are concerned with is the time schedule of learning and what is learned. We can devote the first twelve years, the first twenty years, or the first three years to education. Now, unfortunately, we have adopted a uniform schedule recognizing, on one hand, that we must have some sort of measurement for comfortability; but, on the other hand, we have adopted a fixed schedule, ignoring to a great extent, all of the individual differences of people. Why should I take twelve years to go through school? Why should all six of my children have to follow that exact same schedule because there are great differences among them? I know them well enough to know that I cannot apply a uniform policy of behavior or regulation or control to those kids. I have to make adjustments for their individuality.

This brings us to the third point I would like to make which concerns the established base line or reference in talking about legislation. This is the thing that I like to call the life style that we are born with. Again this goes back to the individuality of the person. Most of us who have been around very young children a few days old or a few weeks old will recognize this difference. Some of us, when we are born, let out a yelp and start kicking and moving around, and others are sluggish and lazy and move along slowly in life. There is an individual difference. In all these factors combined, we learn from other people who have their own individual life style or their interpretation of it.

The schools in the East are different from the schools in the West because there is a different life style. New England is cold, chilly and brisk; the South is easy moving and relaxing; the Southwest is so relaxing that you have to shake them two or three times during the day. So you have all these individual differences. In the introductory point to legislation here, I don't think that applying a uniform set of legislation is going to solve very many of our problems. We need permissive legislation, the kind which will allow things to be carried out or done if the people want them, rather than the kind of legislation which says you must do this or you must do that. On this basis, I would like to run over quickly some of the kinds of legislation that we have that are usually referred to by such fancy titles as initials, letters, and in some cases, slang expressions. One would be the ESEA Act (Elementary and Secondary Education Act). Everyone of us is in some ways affected

by that. Another one is the Johnson O'Malley Act. This has been around so long that most of us don't even think about it until we have problems of some kind. The Elementary and Secondary Education Act has five titles. I am not going to explain it. You can find out on your own. The one that I think most of us are involved in is the Title I program. There is a lot of fussy language that goes with it.

Title II is in school library resources. One of the things that the BIA has done over a period of years is fill some fairly good libraries in the schools. However, many times they are overlooked because comments are heard from many of the staff people which will distract you from some of the things offered there. Incidentally, as a self-appointed critic, I frequently say about your schools that I got through them in spite of them, not because of them. One of the things that I remember most about it was that I don't remember which was 51% and which was 49%, whether it was testing or teaching. I know they tested us about every day because everybody in the world was trying to prove or disprove that Bureau schools were good or bad, so you spent part of your time teaching and most of your time testing. So, in this regard, if you can get through it, I think it might be in spite of some things. They do have, in many cases, pretty good library facilities, and I hope they are getting better.

Then, of course, we have the supplementary centers and services; and I think we might be talking about Ed and Pat's operation here. That's why we are all here. Education of handicapped children now through special legislation was in an Act for this but most of us recognize that according to who is saying it. Everybody is handicapped; in other words, if we say put all the non-Indians in our school system and try to teach them our way of life and our cultural patterns, they would all be handicapped socially and culturally. There are several other parts of the Act here. I just pointed out that particular one.

The National Defense Education Act: I was in school when the Sputnik went up in 1958. I was a freshman in college. The people in Congress whipped together this thing called the National Defense Education Act. The welfare of the nation is dependent upon education to a large extent, and I think we can relay this to the tribal level and see that the welfare of the tribe is dependent upon education.

What is education? Frank Ducheneaux will tell you it is a major industry on his reservation. It occupies more than one half of his people. First of all, because over half of them are kids. This is true of the nation. The college population has been doubled since the time I started as a freshman in 1957. Incidentally, I went to Black Hills State College because I thought a small college would be an easy place to go to school, and I wouldn't have to study and all that. Then when I found out it wasn't true, I transferred to Yankton College--same thing there. I went to Southern State College; still the same thing. I went back to Black Hills because they had some new people there in the meantime. Finally, I transferred to Northern State College. By this time, I discovered there wasn't an easy way out; but I found that because they required that I take a certain number of courses at each place, they graduated me. I was contributing to the National Defense Act in that respect.

Next is the Higher Education Act and specifically the Teacher Corps. I am not going to talk about the Teacher Corps, but I will tell you a little secret related to this kind of thing because this was the racket I was in. I supervised student teaching in Arizona State University for two years in schools all the way from Douglas way down to the Mexican border to way up north on the reservation. Now let me tell you what my experience was. There is nothing that improves instruction of existing teachers like having a student teacher observing them and working with them. You can sharpen up a lot of these old, worn out teachers simply by giving them a student teacher to work with. You can also sharpen some of these young, know-it-all, smart alec student teachers by putting them in with an experienced teacher who has seen that ideas are not as easy to apply as you might think in a college classroom.

When I was at Chatham State College, I found out a secondary benefit of this. Most schools, if they take five or more student teachers, will get scholarships from the college. Chatham State College, 85 years old, a frontier college, had never had any student teachers in the Pine Ridge Boarding School, a place of 1230 students, 35 miles away. We got five of them in there and we received a free scholarship to Chatham State College for one of the Indian students from Pine Ridge. We did several things. We sharpened the attention and focus of five of the teachers who had the five student teachers and gave five new student teachers the experience of working with Indian children. We received one Indian child scholarship. These are some of the kinds of things that education committees can look into. Why don't you have student teachers in your school system? Is it because the neighboring colleges think that you have such a lousy system they don't want to put their student teachers there? Or is it because you have some kind of regulations or rules that prevent this? If you really want to learn something, try to teach it to someone else.

The Higher Education Act of 1965 has a small provision for talent service. I don't know how these work. Let me tell you what one little pilot program has done to uncover talent. In Minnesota we asked our CAP people to work with the Bureau to try to develop and define a model strictly for Indian talent service which we could turn over to another group in the southwest in Arizona. As a matter of fact, as a private enterprise, this can be a profitable thing, believe it or not. Look at any newspaper and see how many outfits advertise that they will find you an executive, a teacher, preacher, a lawyer, etc. In Minnesota they uncovered well over 1,000 Indians who had talents which were considered professional in the sense that they were at least the equivalent of a journeyman, carpenter, plumber, electrician, teacher or lawyer. This is a tremendous resource that they had and didn't know about. You don't need a great deal of money. We did this thing in Minnesota at no cost as far as the dollar was concerned. We did it in terms of having to divert some of our spare time to some of the existing talent that we had.

There are many other pieces of legislation that are applying to programs. I mentioned the Johnson-O-Malley Act. You needn't feel that because you are in an area that has non-taxable land that you are being

treated differently. Let me tell you about my situation. I told you that I have six children and five of them are in school. I have one in the first grade, one in second grade, two in third grade and one in the fourth grade. My wife and I go to PTA, and it is always one of those classrooms that wins the prize for most attendance because we vote every time. The community that I live in is called District Heights, Maryland. It is about ten miles from the heart of D. C. It is a bedroom community. We have no businesses there, just a residential area, a community center, a gymnasium, a police rescue unit and a mayor's office (8,000 people). We don't have a school of our own--8,000 people--amazing! The reason we don't have a school of our own is because we need this property for homes so we send our children to the next community which is just like this--like pieces of a puzzle. We pay tuition for our children to the next school, but our taxes have not risen during the 3½ years that I have been there for the simple reason that about 80% of the money that we spend on education comes from the Federal Government. This is because most of our people work for the Federal Government, and under this legislation our community receives a payment. We simply transferred to the neighboring school district. Now the funny thing about it is that they are in the education business because they don't have very many residents. Most of the people who live in that community are engaged in education. We are, in fact, supporting an educational community right next to us--a very good school. All five children that I have there seem to enjoy it, seem to be learning, and are gradually behaving differently. This is what education is all about--behaving differently, because you have new knowledge, new education and new reasons for your behavior.

There are probably two areas that ought to be mentioned here in closing. One is, the fact that there is a legislation that exists that we are not using; and the other is that there are areas that exist in which we need legislation. Now, the only point to make regarding the first is that because Indians have their own branch of government and are specifically mentioned in legislation and other pronouncements of government, recent legislation either specifically excludes them or fails to specifically include them. The ESEA Act didn't provide for the coverage of Indians. The interpretation of their intent was such that, after everybody had looked at it for a long time, they decided to have the Act amended to include Indians specifically. Another way is getting certain people to force an interpretation of intent to include this.

As a bureaucrat, I like to say that one of the best things about regulations is that they tell you where you are and allow you to figure out how to get around them or to change them. The second area has to do with new or needed legislation. There are areas that are regionalized and have specific needs in legislation. There are two ways to approach this. There is an individual need basis or in an overall, generalized legislative approach. In terms of the BIA, I would think the basic approach ought to be one of overall, generalized, permissive legislation at this time with an opportunity for individual tribes or groups to vote themselves in or out. The reason for this, of course, is as critics in the study of systems and particularly of the study of the system of educating Indians, we have found many people attempting to apply on a uniform basis to Navajo's and Sioux's, to Eskimos and Seminoles the same

rules and regulations. The result is that nobody is happy. You get sort of a down-the-middle-of-the-road approach. It is in this regard that we need to have an understanding of the kinds of legislation rather than the specific legislation. We need to have, I think, an overall, generalized education.

Now, the big problem is money. I am, in terms of political orientation, a spender. I love to spend other people's money. I think that the Federal Government has a most efficient operation at the present time in terms of the use of tax money. Secondly, the Federal Government provides the only place where an individual like Bill King or Jim Wilson can apply his idealism without being subject to local level politics. We have no constituency. We may catch a lot of heck when we go to Frank Ducheneaux's place and he kicks us in the shins or when we go to John Woodenleg's place and he says, "Get off the reservation; you have done me wrong." But, we can, at that level of the government, apply the kinds of idealism that our constitution and other documents talk about.

Now I am a character who doesn't necessarily think of himself as a career bureaucrat. I said earlier that I am a systems analyst. Education, in many ways, is so inferior to the kinds of opportunities being made available to the Indians through existing education systems that it is amazing. On the other hand, there are places where our federal education system is a dirty shame, where the Federal Government is so rich in resources, both money and talent, it has to end with things like this. So I guess this is kind of a wind-up pitch for saying that the Federal Government provides a very honorable career opportunity to some of you young people and even some of you older people. We need people to interpret the legislation and all that exists.

I hope when you come to Washington at various times that you will stop by and say "Hi," and remember me from the education conference out here. I have met many new people. I appreciate this because it gives me a chance to become acquainted on a broader range. This is the first chance I have had to talk with many Alaskan natives. Most of my acquaintances with Alaskan natives have been limited to a few who have come to Washington for various reasons. These people, because it costs so much and takes so long, don't get to town very often. For we who are connected with government, town is always the center of our world. But if you get there, stop by and say "Hi," and see if I am still alive; because one of the hazards of being a self-appointed critic is that you may get shot down some day.

KEYNOTE SPEAKER

MR. CHARLES N. ZELLERS

ASSISTANT COMMISSIONER (EDUCATION)

BUREAU OF INDIAN AFFAIRS

Thank you, Governor James. If Governor James can tell you his Hong Kong story, I can tell you how I felt as I was selecting material for this morning's speech. I felt like a sultan when he went into his harem -- I thought I knew what to do, but I wasn't exactly sure where to begin.

It is certainly a pleasure for me to be here. I feel honored to be asked to have a part in this program, and of course, I think it goes without saying that I am particularly pleased that this workshop has been set up and is so well attended. I hope that everyone of you here will serve as a "pebble in the pool" when you go back to your families and tribes by extending what you gain here to the other members. As far as I am concerned, the time is very much ripe for expanded interests and involvement in education, not just Indian education, but education of all types and of all levels.

I am going to attempt two things this morning rather briefly. It may mean that I am using a rather round-about-way to lead into the topic that appears on the program, but hopefully, this will become more clear as we progress. The first thing I would like to undertake to do is give a brief status report on Indian education. I am only a year and a half old with the Bureau. I think I am probably the most objective person in the room for that reason. Because, if there is anything good about Indian education, I didn't do it; if there is anything bad about Indian education, I didn't do much of it. The second thing that I would like to do is to take a brief look ahead at what I think are some of the leader potentials for clientele served by schools, and particularly, by BIA schools and the public schools which have sizable Indian enrollments.

I have two reasons for wanting to talk a little about status of Indian education. First, I think since this is fairly close to the beginning of the workshop, some of the material and some of the information I give you might be of use to you during the remainder of the week and subsequent thereto. Secondly, and maybe from a selfish point of view, there is so much misinformation being passed out these days by so many people that I refer to as "uninformed experts" that I think maybe we all need to take time occasionally to bring ourselves to make a few corrections to the record. A great deal of what is being said that is critical of Indian education is no longer either timely or pertinent. Of course, while we are looking at this, we will consider what some of the problems are. Now, very briefly, here is some background. From a historic point of view, the BIA education is routed in a long history of treaty and

trustee relationships. Actually, I think the educational role seems to have evolved in some rather curious and interesting ways. A variety of church groups seemed to do most of the operating of the schools for Indians until the late 1800's, when at that time, the church-state issue began to be rather forceful and apparent, thus from 1890 until the 1930's, the federal government operated most of the schools. At that time, there were three landmarked pieces of legislation which began to turn Indian education over more and more to the public school system. These three landmarked pieces of legislation were the Citizenship Act of 1924, the Indian Reorganization Act of 1934, and the Johnson-O'Malley Act of 1934. At the present time, every state has an Article as part of its Constitution in affirmation of its responsibility to provide free education for all inhabitants between the state's boundaries, so the BIA, in many respects, is relegated to or left the responsibility of those types of activities and support which cannot or will not be carried on by the respective states. So at the present time, the Bureau operates 226 schools, of which 77 are the hotly argued about boarding schools. The enrollments in these 226 schools range all the way from 10 students to 2,100 students enrolled at Intermountain School, Brigham City, Utah. We enumerate on our official records 152,000 people between the ages of 6 and 18 years of age. This compares with only 125,000 in 1961. Of these 152,000 which we enumerate, 61% of them are now in public schools, compared to 57% back in 1961, which gives you some trend and direction which the education of these students is taking. The BIA schools have at the present time 33% as compared with 35% in 1961. A very important and encouraging statistic is that of all the people enumerated in this age bracket, 94% now attend school. This number some years ago was only 90%, but the disturbing factor is that there are still 7,000 of these 152,000 not in school, so the progress is there, but it has not gone far enough. While we are on this subject, let me attempt to straighten the record on the question of dropouts. The most commonly used figure which we read about and hear about is that 60% of the Indians drop out of school and don't graduate from high school. This is a figure which may have had some validity in 1959, but we have just had the results of two studies made on a contract by both the Northwest and the Southwest Regional Laboratories and these studies now tell us that the dropout rate is now 42%, which is an 18% improvement over a ten-year period, whereas the national average has improved only 10% over this same period. This, I think, is a distinct credit to the work of many tribal councils, tribal education committees, local boards and advisory boards, and many individuals who have attempted to get these youngsters into school and keep them there. This, I think, is a part of what this meeting is all about. While there has been improvement, we are a long way from home, because the national dropout rate is 27% compared to our 42%. We have quite a range within Indian education. At the present time, about 70% of the Navajos are graduating from high school and over 80% of the Hopis are graduating from high school, which is above the national average. The place where we are the poorest with regard to the "school holding power" is Oklahoma and the Dakotas.

Let's talk for a moment about achievement and ask ourselves, "Are Indians educated any better than they used to be?" In terms of quantity, the answer is certainly "Yes". The proportion of the educational level is going up. The 1960 census, which was the last time we had an opportunity to make an across-the-board comparison, showed 8.4% average years of completion for Indians and the national average was 10.6. In terms of qualitative accomplishment, I think we have some real problems. Indians lag considerably behind the national average in achievement at the higher grade level. In fact, the Southwest Regional Laboratories, which has just completed a three-year study, tells us that on the 9th grade level states studied show the Indians are from 1 to 1½ years behind the national average. By the time they reach the 12th grade, they are from 2½ to 3 years behind. This is not due to lack of ability. We know some of the things which cause it. One of the most important causes is the question of pertinency of material and courses of instruction, particularly at the lower grade level. Interest and motivation are either stimulated or blunted. I think, also, it is partly due to differences in experience. Language is another problem. We must not overlook the fact that everybody is being tested by Anglo standards and this is not always equally appropriate. A Dr. Coleman, who did a famous study of education on a nation-wide basis, has shown us what I think some of the people in the Bureau have known for sometime, and that is, Indians start out above or at least equal to the national achievement averages and around the fifth or sixth grade they drop to ninth. This is what is sometimes referred to as a "crossover", and this is one of the big problems which I think all of us must address ourselves to as we learn more about techniques and more about learnings. Coleman also tells us something that is encouraging: "Of all the minority groups, Indians achieve the highest level, except for the Oriental Americans." The Bureau groups that are in support of education include an appropriation of a little less than $12,000,000 to serve 63,000 students in 14 states, which are under BIA contracts, and 4 other states, which receive partial BIA support. We think this is a very worthwhile program and we don't think it has anywhere near achieved its potential, as demonstrated by the high dropouts in the public schools and as demonstrated by some of the uses made of the Johnson O'Malley funds. Were I to describe it in brief, I would say it is a spotty program. In some states or in some localities, it does an excellent job and in other parts of the country it has a long way to go. One of its problems, like the rest of our programs, is funding.

Also, I think we need to call attention to the fact that Indian education does move in a variety of directions and one of them has been the institution of a kindergarten program this year, in which we have over 700 five-year-olds enrolled in some 34 kindergartens. This would have been much bigger, again, if funding had been available. We hope that 75% of all eligible kindergarteners will be in school by 1973.

Now I have frequently said this, and I am going to say it again, but I think that early childhood education is perhaps the best single dropout weapon that our school system can achieve or obtain, because I think by starting these children at an early age, get them accustomed to school, get them accommodated to what the purposes of school are, work with their language problems, involving the parents, all of these things will pay dividends as the students progress through the school system.

Let's talk for a minute about post-graduate credit at the other end. In 1968 there were 2,000 seniors graduating from BIA schools. Ten years before there were only 873. The BIA, with its limited scholarship funds, is helping some 3,000 of these graduates with their higher education attendance. Altogether there are estimated to be about 4,400 in college, which is not nearly enough. Probably about one-third of the high school graduates go to college, whereas I think a reasonable goal would be to assume that 50%, at least, make the effort. However, last year there were 180 graduates from institutions of higher education; this year we expect that there will be 380 --- so take your pick. There is real progress, but there is a lot of distance to be covered.

I think one of our biggest problem areas is in the area of teacher-training and teacher-recruitment. We only have in our BIA school, at the present time, teacher training in 16% of the total teaching staff. This is not enough percentage. We also, at the same time, find that 41% of our new teachers quit during the first year. That is too high a turnover. I think one of the problems is that most of the teacher training institutions do not place enough emphasis on training for teaching in this type of school system. We have fairly large summer in-service training programs. This year there will be about 1,000 people (administrators, guidance personnel, and teacher aides) from the BIA schools and public schools taking part in an in-service training program. This will do a lot of things, but there isn't enough of it and there aren't enough people involved.

We are attempting an interesting project which I hope will stimulate the interest of some tribes. We have a teacher internship-teacher training program at Choctaw, Mississippi, where, at the present time on a pilot basis, we have 20 interns. I believe 12 of them are Indians. The Tribe helped select the ones that are Choctaw. We have in our 1970 budget, the one that begins on July 1st for the next school year, a request for an amount of money, which if approved, would make it possible for us to add 65 in other parts of the country. We would hope that in the process of doing that, that selections would be made in as many situations as possible from tribal groups from their own membership. People go through a two-year training program where half the time is spent in the school, hopefully in the geographic area where they will end up teaching, and the other half of the time is spent in college, working on a terminal degree.

I have identified some of the accomplishments and a few of the problem areas. We think we can view their accomplishments with a certain amount of pride, but there is still much to be viewed with alarm. I understand that Mr. Rogers spoke to you yesterday about, among other things, some of the budgetary constraints, so I won't go through too much of that. I will give you four pertinent figures here. At the present time, all costs for day school operation amount to about $1,150 per student. We have prepared what we think is a reasonable figure in this same area and it is $2,300. Correspondingly, in the boarding school realm at the present time, it is approximately $1,750 per student for all costs and we feel that no less than $3,500 is necessary to do the job. We are preparing the material and we have already shown it to two committees of Congress. I think it is also significant that the study which Mr. Hilton conducted sometime ago and that over a ten-year period, due to inflation, the increases in appropriation for BIA education have only averaged $10 per student in real purchasing power. We had a lot more dollars, but the inflation impact has taken away the rest of it.

Now I think we are at the threshold, at the point where there are some real opportunities for leadership in education on a national, as well as local basis. I would like to use a story some of you have heard in the past which I think illustrates the way I feel about this. "The County Extension Agent asked the farmer if he didn't want to take a course to learn how to grow more of something, and the farmer said 'no', because he wasn't farming as well as he knew how already." We know more about education, better techniques, and better methods today than are being applied. Some of these things can be done without additional money. Some of them can be done much better locally than they can be on some kind of a wholesale national scale. I think some of the opportunities what are here right now for leadership, and particularly local leadership, might fall in two or three of these areas. In the first place, it is not only desirable but necessary to expand the school into the community and the community into the school. This is not just a light figure of speech. One of our gaps, again, is that in too many communities there has been the school and there has been the people in that community and the twain never seemed to meet adequately. Communication is not what it should be. Students do not receive the reinforcement from the home which would take place if there was more direct involvement. I think schools also need to be operated <u>by</u> the people whom they serve rather than <u>for</u> the people whom they serve. This again goes in the direction of local control. We need to take all possible steps to remove the frustrations of powerlessness and to provide means to deal with local problems on a local level. There is not active involvement if there is not active participation. There is a dissipation of interests. I always find that before I can involve some member or members of the staff in some new development, his achievement and his participation level is about 50% above where it is if I go and say to him, "This is what we are going to do tomorrow." The same thing applies in the operation of a school. I think we must not settle for less, and I think this means that, in the process, all interested parties need to become a lot better informed than we are now. I think some of these areas where information and potential exist include some exciting endeavors and very exciting challenges. For example, we are just beginning to learn about learning.

I think we need to study the affects of different beliefs, different attitudes, and different languages upon the learning, the interest, the motivation and achievement of students. We don't all think the same way and we don't all react the same way; therefore, we can't all be put in the same mold. I think this is one of the reasons why we have the cross-over effect. Youngsters approaching adolescence begin to think about different things, internalize, and look around for material that is pertinent and they find that they have come up with a sort of superficial irrelevant course. They suddenly lose interest in school and they become good dropout material. I think we need to learn, as an example, what happens when teachers are from a different background than the students, the way the teacher thinks, the way the teacher talks, and the way the teacher reacts. What does this do to the student? What does this make the student think about? We all know that people don't react the same way to the same stimuli. Two groups of students from different backgrounds were told that if they did certain things they would get one candy bar right away, or if they did something else, they would get two candy bars two weeks from now. Some of them opted to go one route; some of them opted to go the other. It is a very simple example, but I think it illustrates the point very well. Of course, there are dangers in finding out too much about what we all think. It may be bad enough for me to know what you think, but might be even worse if I knew why you were thinking it, so this is the area I think we need to become involved in. Also, I think we are going to be continuously confronted with a larger and larger body of knowledge, and this old three "R" system just isn't going to work --- the three "R's" being: rope, regurgitation, and reward. We are going to have to use a more problem-solving approach in education. I think this works better on the groups of students that we now have. A lot of them aren't very interested in memorizing a bunch of stuff about people that they don't think they are reading the truth about in the first place. Then we think we have an excellent opportunity, and I think we have a trend in this direction, for an individualized education. I think we are already making some progress in this direction, where we can set up programs, courses, equipment, other facilities and resources where each individual can proceed at his own pace and in the direction of his own interests. It makes no sense to me that you put 30 students in a room and they all have to do exactly the same thing for exactly the same period of time. It doesn't work.

Then we have some interesting possibilities in the whole area of technology. I am not one of those people that think we are going to have the teacher replaced with a television receiver or with a computer or with a teacher machine. But I think all of these technologies have a lot of untapped potential. I think that ought to be explored, but again, this can't be on a wholesale basis. It can be done on a spot basis. I think that what all this tells us is that there is an excellent opportunity for Indian education to be different, not just different from Indian education today, but different from education generally, different from education nationally.

I don't want to step on anybody's military toes here, but the main reason I went in the Navy was because I didn't want to be swallowed up with those other 11,000,000 fellows in the Army. We have a fairly small clientele to work with. I think given a few resources and a few breaks, it can be more mobile, and I think it can be different from the general run-of-mind of public education if it wants to be. If you want it to be, I think it can be exactly appropriate to need, and that need to be defined by the clientele. I think we ought to get out of the need; the business of transferring need from some place 1500 miles away. I think there is an excellent opportunity for tribal groups to actually conduct innovative and creative demonstrations which will pay off on a broad scale. Now I think there are some things going on in the country that demonstrate what can be done if there is enough interest among Indian groups. There is an organization known as California Indian Education. I am not going to argue one way or another whether it is a good organization or whether it is objective, good, bad, or indifferent. But we do know this, it is a successor to this group known as the Ad Hoc Committee, and over a two-year period of time, it shook a lot of us, including this staid old Bureau of Indian Affairs.

Back in California, the State Legislature passed a resolution. A lot of other local school systems are either putting in programs and/or people to place more emphasis on the problem of Indian students in those schools - an organization which apparently consists of a fairly motley group of people who have a large number of traditional reasons for disagreeing with each other, but apparently, education isn't one of them. Now, maybe it will work some place else and maybe it won't, but at least, it shows what can be done and what can be done in a fairly short period of time. So I would say to you, folks, get involved in public school boards of education and Parent Teachers' Associations. I don't really feel that numbers are always the important factor; I think that ideas are more important than numbers. I know that a lot of you feel somewhat negative or defeated about it when it comes to trying to get on a public board of education because you say if everybody went out and voted, we still wouldn't have enough votes. Well, I think it is too bad, because where at all possible, you should be represented. But there are other ways and ideas, and if you are good enough and persistent enough, something will happen.

Certainly with the BIA schools there is a beginning of involvement through the advisory boards and personally, I feel that we are at the point where we can begin to take advantage of Project TRIBE -- where local people, or people interested in a local school, can work or set-up a board of education, operate the school, and not have any reduction in the amount of BIA financial support. I hope we can be lucky on some of our budget requests over the next three or four years, and the support will actually be increased; therefore, I would hope very much that some of you would think quite seriously about the prospects of Project TRIBE in some of your own local situations.

Now, I would say finally, from the Commissioner on down, an awful lot of our time, our emphasis, and our sincere belief is to

encourage more involvement. Frankly, I would enjoy it more, I think, if I could get to the point where my role is primarily one of providing some professional resources, and the people in the local communities actually were operating their own schools.

EVALUATION

THE THREE REPORTS OF THE EVALUATION COMMITTEE ARE PRESENTED ALONG WITH RECOMMENDATIONS FOR FUTURE ACTIONS AND IMPLEMENTATION OF IDEAS GENERATED AT THE WORKSHOP. THE REPORTS WERE RESPECTFULLY SUBMITTED BY:

FRANK DUCHENEAUX
CHAIRMAN
CHEYENNE RIVER
SIOUX TRIBAL COUNCIL
EAGLE BUTTE
SOUTH DAKOTA

DR. JAMES J. WILSON
DIRECTOR
INDIAN DIVISION
OFFICE OF SPECIAL
FIELD PROGRAMS
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DR. BRYAN P. MICHENER
INDIAN EDUCATION
RESEARCH
INSTITUTE OF BEHAVIORAL
SCIENCE
UNIVERSITY OF COLORADO
BOULDER, COLORADO

DR. HARRY SUNDWALL
ASSISTANT DEAN
COLLEGE OF EDUCATION
ARIZONA STATE
UNIVERSITY
TEMPE, ARIZONA

EVALUATION REPORTS

The three reports of the Evaluation Committee are presented along with recommendations for future actions and implementation of ideas generated at the workshop. The reports were respectfully submitted by:

Frank Ducheneaux, Chairman
Cheyenne River Sioux Tribal Council
Eagle Butte, South Dakota

Dr. James J. Wilson
Director, Indian Division
Office of Special Field Programs
Community Action Program
Washington, D. C.

Dr. Bryan P. Michener
Indian Education Research
Institute of Behavioral Science
University of Colorado
Boulder, Colorado

Dr. Harry Sundwall
Assistant Dean, College of Education
Arizona State University
Tempe, Arizona

Letter from Mr. Frank Ducheneaux, Sr., Chairman, Cheyenne River Sioux Tribal Council, Eagle Butte, South Dakota.

"It was a pleasure and a great experience to have served as Chairman of the Evaluation Committee. I am proud to have had on that Committee some of the best brains in the educational field. We were to have worked as a team, I thought, but it did not work that way as each had his own method of evaluating the workshop, and I believe it was for the best for, as a team, we would have had to come up with a common agreement.

I have read Dr. James J. Wilson's general report and read with much interest Dr. Bryan P. Michener's detailed report, which not only gives us his thinking, but the thinking of the participants in the survey that was made in the questionnaire that was answered by the participants. I think that Dr. Michener did a fine job. Although Dr. Sundwall has not submitted his report yet, in my talk with Dr. Sundwall and Dr. Michener at our last meeting before we left for home, he agreed and concurred with Dr. Michener on all the points that were discussed.

I have the following comments:

1. The Committee, as a whole, has agreed that the workshop was most successful.
2. That there is room for improvement.
3. That no matter how good a plan that any group may make, there is bound to be a mishap somewhere that will occur, such as in the case of Mr. Roger Jourdain. It's like going to town and having a flat tire; we should have had a <u>spare</u>.

4. That either the Evaluation Committee or someone else should act as a "trouble shooter" to handle situations such as the one that arose when Roger Jourdain failed to complete his teaching assignment. It was a great disappointment to the participants. This situation was "pulled out of the fire" by Mr. Daniel Hohnoni, who contributed much to the success of the workshop.
5. That the Select Committee and the participants are in agreement that another workshop is necessary for a feedback, if possible, from the very people who participated in the workshop.
6. That we agree that there is a need for a workshop for the Educational Committee of the Tribal Council.
7. That the report and minutes of the workshop should not be mailed out until about 30 days prior to the next workshop, so the information of the workshop would be fresh in the minds of those who would attend.
8. That not less than six copies of the report should be sent to the participating reservations.
9. I believe that a meeting of the Select Committee with the Instructional Service Center staff is necessary to review the reports of the workshop and to plan the next workshop, if there is to be one.
10. That a letter to each participating reservation asking for a report as to the meeting held on each reservation is in order.

This evaluation is from the layman's point of view."

Sincerely,

CHEYENNE RIVER SIOUX TRIBAL COUNCII

Frank Ducheneaux, Chairman

Letter from Dr. James J. Wilson, Director, Indian Division, Office of Special Field Programs, Community Action Program, Washington, D. C.

"Now that I have had time to study my notes and to think at length about the recently completed National Indian Workshop, I would like to share with you some of many thoughts.

In general, it is my feeling that the conference was very successful and the basic reasons for the success were:

1. We had very good group representation.
2. Most of the representatives were new faces to us conference goers and one another.
3. The intensive programming provided a sense of not only involvement but immersion.

Since I did not particularly devote my attention to either the instruction or the instructional content of the conference, most of my reflections are the result of speaking with individual participants. The most frequent positive comment from the participants was that they heard and saw and understood for the first time the common problems that Indians all over face and had a chance to rediscover that other Indians from other places were very much like themselves.

Several points for improvement would be:

1. The location was adequate, comfortable, and provided excellent services, except that conference rooms and A-V equipment were, in some instances, inadequate, especially the east and west banquet rooms with their unusually large pillars.
2. The length of the conference appeared to be a little bit too long and many people indicated to me that three days would be

more appropriate, both because of the overlap of instruction and the handicaps resulting from prolonged periods away from home.

3. Comments on the instruction were mostly positive with especially good comments on the use of resource persons and negative comments on the presentations by Mr. Roger Jourdain. I would recommend that for future conferences there be back-up alternate instructors.

4. Future conferences have been requested by nearly everyone with some suggesting more frequent regional conferences with perhaps increased attendance.

I would especially like to thank you for advising the weatherman that we would need such beautiful weather and scenery during the conference.

Sincerely,

James J. Wilson
Director, Indian Division
Office of Special Field Programs
Community Action Program

Letter from Dr. Bryan P. Michener, Indian Education Research, Institute of Behavioral Science, University of Colorado, Boulder, Colorado, and written in concurrence with Mr. Frank Ducheneaux, Sr., Dr. James J. Wilson, and Dr. Harry Sundwall.

"This cover letter was written after the completion of my first draft report. Since I'm not a writer, it was difficult to say how tremendously impressed I have been with the First National Indian Workshop on School Affairs. The feeling grows the more I think about the Workshop and its portents for the entire future of Indian education.

In afterthought to my report, its introduction should include some background facts such as the following: Considered by any overall criteria, the National Workshop must be considered a success. Initially planned for 101 participants, it grew to some 160 participants. Cultural diversity was manifest in the presence of participants from forty-six tribal groups, yet there was more apparent unity of concern for education endeavors throughout the five days than most workshops would hope to attain in as many weeks. Communication problems involving educational diversity ranging from participants with no formal education to those with Ph.D.'s were superbly overcome by playing down titles, formalities and educational jargon, and by engendering effective small group discussions in which participants could freely express themselves, codify their own thoughts and feelings and share a wealth of ideas and unique experiences.

The net effect of such participant response was a cumulative growth from a diffuse interest in educational matters to a coalescing of focal concerns within the broader framework of the four workshop subject areas. The alacrity of response certainly testified to the timeliness of the workshop and the need to provide opportunities for the development of indigenous educational resources.

Most significantly, the workshop was designed for and by the Indians who interactively developed not only the educational ideas but the sense of purpose and committment which is so vital to their realization. Of almost equal significance may be the fact that at long last, the Bureau has dared to do what so many have advocated for so long, to directly support the indigenous development, expression and dissemination of Indian ideas that will make Indian involvement a constructive reality. It also suggests that the Bureau has a greater potential for serving Indian communities as an active resource, advocate and partner in meeting the educational challenges that confront each and every community.

The report includes 1) a description of the committees evaluation procedure, 2) commentary on the Workshop's objectives, 3) participants' evaluation statements, 4) summary presentation of 100 final evaluation sheets, and 5) final suggestions.

Background Evaluation Procedure:

Each member of the evaluation team observed one workshop group for an entire day. Each day the observers evaluated a different workshop group and compared notes with the other observers. On the final day each observer spent some time with each of the four groups, which provided an opportunity to see how much each individual group had actually progressed in the course of the week.

In addition, a simple evaluation sheet was given to each participant each day. On this sheet, he was asked three things: 1) to share one thing that had impressed him the most in the days' proceedings, 2) to suggest areas for improvement for this workshop or suggestions for future workshops, and 3) one question which was related to one of the main workshop topics. The latter was not intended to test the participants' knowledge or memories, but to get at how each individual might use what he had learned in his own community.

Finally, and very integral to the operational success of the workshop, each afternoon the workshop committee, instructors and evaluation team met and discussed the day's program. A cross-sectional feedback or perspective was obtained whereby adjustments in the programs, methods or personnel were effected. Strong points as well as criticisms were shared in an open, informal manner that was always constructive. Generally problems were brainstormed by the entire group and alternatives suggested, but the actual selection and means of implementation was left up to the individuals involved. The degree of cooperation, candidness, flexibility and indefatigable spirit was truly superlative; and sincere commendations must go to the organizing team whose efforts and dedication contributed so much to the crystalization of so great a sense of purpose.

In the early part of the week, most groups were semi-formal classes in which most of the time was spent in the technical transfer of knowledge by the instructors and resource personnel. However, over a third of the time was devoted to participant discussion and by the end of the week, approximately two-thirds of the total sessions were largely discussion. Similarly individual participation increased from 25 to 30% the first day (for a given session) to 100% toward the end of the week when the small group discussion technique was combined with the larger seminar method. It worked very effectively in that it permitted much more specialized discussions by small groups who then appointed a spokesman to present their conclusions to the entire class. This method at the same time provided an unusual training experience which should prove invaluable to the participants who will be effective in their communities insofar as they can organize, present and use what they know.

Comments on the goals established by the executive committee for the National Indian Workshop on School Affairs:

A. To provide training and orientation to Indian representatives in the following areas:

1. School operations -- The coverage of this topic included both broad and school specific aspects ranging across many types of schools. The method of presentation included informal lectures, discussion (both large and small groups), audiovisual means and very effective use of role playing techniques which simulated school board meetings and how they arrived at policy decisions.

2. Involvement in educational matters -- This aspect was heavily emphasized throughout the week. It was initially manifest in rather diffuse, highly individual or generalized concerns; but by mid-week had evolved from this state into a more comprehensive community of interest which became focused upon specific courses of action relevant to their own community. It also recognized that much of the onus for responsible change rested upon the local communities' constructive involvement in educational matters.

3. Increased parental involvement in school affairs -- This topic certainly stimulated and sustained the most discussion throughout the entire week. Much of the credit is deserved by the instructors. Primarily, Al Spang and his many capable resource persons really succeeded in getting virtually every participant involved. One example was Mr. Woodenlegs who succeeded in drawing several persons into the active discussions, whereas perhaps a dozen other persons had been unsuccessful in almost three days of efforts.

4. Establishment of priorities on school affairs -- Two tendencies were evident: first, that parental involvement was basic to community involvement in educational matters and second, that each individual community must develop its own sense of the problems and approach to solutions which implied a sense of priorities, which was community specific. However, there was a clear overall unanimity that education per se was a top priority and that each delegation to Washington, irregardless of their specific item of business, should put in a strong plea for more funds to make education what it should be. A future workshop could carry this topic much further.

5. Development of leadership training in local Indian communities -- Insofar as many workshop participants were already community leaders, the workshop directly incremented their ability to provide a responsible form of leadership. In the case of the more typical "grass roots" participant, he may not find himself caste in the role of a community leader and will have to work through new or established groups in order to apply his newly gained knowledge and insight. One genuine test of the effectiveness of the leadership training aspect exists in the workshop's provision for each of the funded participants to direct a follow-up session of the workshop in their respective communities. This has tremendous potential; and in spite of the problems of its implementation, it should 1) test and strengthen the newly trained resource people, and 2) disseminate much of the workshop materials perhaps ten to twenty fold. (Tangentially, this should contribute to the Bureau's

image as a resource to Indian communities if they are supportive of the continued development of indigenous leadership.)

6. Development of better public and working relations between state departments and the Bureau of Indian Affairs -- This area was so broad that it defied sufficient coverage, yet much of the material presented in the four focal areas of the workshop was directly relevant; and most explicit of the many diverse contexts was the issue of communication. The major emphasis reflected the lack of coordination between the various agencies. It was also suggested that tribal education committees should include a major coordinating function in their role; but, operationally it was admittedly not the current practice of tribal education committees.

   It might have been desireable for several state educational departments to have been actively represented for certain discussions in much the same way that the BIA resource staff members contributed to the workshop. It should be mentioned that these resource people were greatly appreciated. The major criticism that I recall was that too frequently there just wasn't enough time to discuss much of their presentations.

7. Development of better understanding of cultural differences and likenesses -- This aspect was certainly highlighted by the tribal presentations each evening which featured important aspects of their tribal heritage, which also helped to define what it meant to be a modern Indian. Many individuals expressed the viewpoint that in regard to the school they felt the onus of bridging the cultural gap was largely upon the parents in the local scene, and upon the tribes with respect to teacher orientation materials and the expertese to assist the Bureau in matters of curriculum development. Many felt that these cultural materials should be as tribally specific as possible. The discussion of Rough Rock proved as controversial among the delegates as it has been among the educators. At least two aspects emerged above the level of controversy: first, the local school board control combined with impressive parental involvement; and second, the way in which the philosophy of the school affected the teachers' attitudes, sensitivity and community involvement.

8. Dissemination of ideas and techniques used successfully in local areas -- All the instructors emphasized this aspect; and the extensive discussions were very successful in drawing similar contributions from the participants' own diverse areas of experience. The tremendous interchange of ideas and techniques should not be underestimated. It was definitely one of the greatest successes of the entire workshop. Some participants stated that the sharing of these experiences had changed their lives and that for the first time, they could see their own problems in a broader context; and that for the first time, others had listened to them and recognized the significance of their experiences. Some were greatly stimulated by successful ideas and techniques used elsewhere and couldn't wait to adapt them to their own communities.

A fuller treatment of fewer cases might have been desired and should be noted for future workshops.

9. Provision of orientation on functions, duties and procedures of local school boards --
   a. Information on the school board elections
      (1) Public Schools
      (2) Private Schools
      (3) Mission Schools
      (4) Bureau of Indian Affairs Schools

Private and mission schools were not extensively discussed in terms of board elections and their control. I am sure that much more would have been said about the latter by Cato Valandra if he had been able to attend the workshop. The functions, duties and procedures of school boards was discussed at length for public and Bureau schools. Excellent materials were also provided for the participants to take home with them to their communities.

b. School budgeting and financing -- Two sessions directed by Dr. Soboleff and Mr. Lloyd Smith were directed to this topic, and although they were good, I do not feel that they did justice to vital subjects for school board members to understand and be familiar with. Their resource person, Dr. Keating, was excellent, but should have had much more time to handle the discussion of his presentations. One shortcoming may have been that the Budget and Finance sessions were co-featured with another topic, School Community Relations; and this preempted much of the time allotted. The latter seemed much closer to the laymen's interests, so I think the topics should be separated in future workshops.

Impact funds, state school funds, federal and private funds -- While considerable time and materials were devoted to this area, many persons felt that rather than just attempting to handle the questions that arose, which were frequently of a rather technical nature and sometimes even difficult for the instructors to handle, that a much more comprehensive overview should have been presented first, and then the involvement in specific aspects would have been much more meaningful to other participants. Some of the materials concerning Johnson-O'Malley Act funds and P.L. 874 were very good, but many participants couldn't find time to read the materials.

c. School administration

(1) Duties and responsibilities of school faculties -- This topic was dealt with only in conjunction with the main workshop topics. This may have been because the workshop was oriented toward the laymen or non-professional educators or perhaps because there are only so many hours in which to cover everything. The sessions on School Boards frequently dealt with school policy and faculty functions and responsibilities.

10. Scholarship fund information -- The sessions on this topic were very useful and succeeded in transmitting a tremendous amount of

information that is not available from any single source. The notes and materials were voluminous but to be very useful for ready reference, it would have been desireable to have combined them all in a booklet or loose-leaf volume.

B. The instructors agreed goals for the workshop were:

1. Give participants a chance to really become involved in an educational workshop to provide trainees with informative tools. By any criterion, this goal was effectively met. (Note the participants' own evaluations in respect to this topic).

2. Disseminate information, by the trainee, upon returning to his reservation or community. This unique feature has been provided for; however, its effectiveness remains to be demonstrated.

3. Focus greater attention on Indian educational programs by utilizing the resources, tribal leaders and "grass roots" people. Many participants which I consulted felt that the workshop symbolized a turning point in the history of Indian education. Never before had so many "grass roots" persons been gathered together and given a chance to really discuss so basic a concern as Indian education which affects each and every community.

4. Create an educational learning process that will perpetuate itself. To respond fully to this aspect would verge upon prophesy, and I am not a prophet. However, one should not underestimate the number of seed ideas that may germinate and bear fruit in the forty-six tribal environments. Certainly the elements of potential leadership and transmission of knowledge were effectively combined in the workshop. I suspect the greatest unknown factor is the local and tribal communities' abilities to focus their resources in an organized and sustained manner. Personally, I would like to see a staff or team of experts in specific areas of school affairs made available to each community as resource people once a community has demonstrated sufficient initiative.

5. Present the idea of educational involvement as a vital aspect of life. The vital nature of education was unanimously recognized throughout the workshop. Whether this was due to the stimulus of the workshop or reflection of the participants' antecedent attitudes is difficult to establish. Their is little doubt that both provided much to the vitality that permeated the sessions on parental involvement throughout the entire week. Many of the participants' evaluative statements document their committment, and it will be only a matter of time before the degree of their involvement becomes apparent.

The instructors' objectives went beyond the above accomplishments and were concerned with ten additional aspects that Indian involvement would increment with respect to the lives of their children. Although I will not attempt to comment on them individually, I think they should be listed in the final evaluation.

1. Bridge the gap that now exists between the Indian home, parents and the world that their children know.
2. Give evidence of concern on the part of parents.
3. Motivate children in the learning process.
4. Change status of the child.
5. Increase quality of personnel employed in the school.
6. Motivate parents toward personal growth.
7. Provide school administrators with needed resources and information.
8. Strengthen and reinforce home relationships.
9. Recognize student as an individual with individual needs.
10. Promote democratic experiences.

In light of the above objectives, two suggestions for future workshops might be appropriate. First, in order to further the convergence of concerns between the students, teachers and parents and to develop means of more effective intergroup communication, representatives from all three groups should participate in some sessions of the workshop. Second, several of the above listed topics would also be excellent for small group brain-storming sessions.

The following excerpts were in response to a request to share something which had impressed them for that day at the workshop.

"I enjoyed very much where the instructor or presiding official gives his time of talking and turns some of the time into discussing problems which involve many of our own everyday problems. In discussing this way, we solve or find solutions to our own problems on our reservation to take back."

"The government let us down many times, but this time we know how to do things for ourselves - how to help for our own people. So I come here to learn and now I know. I help my people. Never before do I see it like this."

"In my opinion, the item of greatest importance that this conference has sponsored is the opportunity to listen to other tribal leaders and groups present their experiences of how they handled a particular problem and also to tell what they are doing in the area of education. Presentations are good by the instructors."

"What I liked today: a) well planned, b) written as well as verbal instructions (refers to the mimeographed notes), c) nice accommodations, rooms, coffee, meals, d) excellent instruction, and e) good spirit of cooperation."

"Should be continued--need a follow through National Indian Workshop meeting within the next six months before the Indian delegates lose the interest developed in this workshop. Need to establish a National Indian awakening to promote congressional support for more funds to make improvements in Indian education programs."

"I like the informality of discussion of problems in the areas on program. The chances to know successful endeavors and failures in trying to solve the problems confronting us. Also, so much of the information concerning Indian education somehow fails to get to many who can take advantage of it."

"A strong re-education of the educators is necessary in order to understand varying problems of the Indian tribes and peoples. An area in future workshops directed to this would be a good approach."

"The keynote address really made me enthusiastic to go home and set fires under parts of the present program--to bring it to life, so to speak. The session on parental involvement was very well presented. It made the group want to express themselves to be a part of it. The session on financing was enlightening to me. I knew very little about this field."

"In the parental involvement meeting, I thoroughly enjoyed seeing and hearing John Woodenlegs' story of his way of getting the parents on his reservation involved. Very often, people from the deep reservation can't or won't do this type of thing. I am very glad Glenn Lundeen shared the information about Johnson-O'Malley. I wish he might have said more about 874 and 815."

Excerpts from suggestions for improvements of this or future workshops:

"All the people need to know what's going on--not only us, but the teachers and students. We liked the small sessions to hash things out. We'd like debates on specific subjects relating to Indian education."

"More discussion of specific curriculum and educational methods. I am on an education committee. Our program class for first quality education for our people is a goal that we must strive to achieve. Without quality education, we as a people will be unable to compete in this changing world. So, if I were chairman, this would be my program also."

"We need to understand the federal funding so that we can make constructive proposals about what we need and not have to criticize somebody elses efforts to improve the school after they have set up their program."

"More about school board financing and Project TRIBE."
"Watch for individuals dominating discussions."

"Discuss more about individual projects--Headstart, Tutorial Assistance, Upward Bound, HEP Program, Adult Education, Disadvantaged Youth Education."

"Really needed blackboards."

"Some Tribal Education Committees don't function. Please send workshop information to C.A.P. or to participants. How about a session to train Tribal Education Committees?"

"Need more teachers and BIA people here so we can learn together and really get to communicate. If we could ever talk like this workshop got us to . . . ."

"Have more debates and 'red power' approaches. Everyone has to learn to work together and it's easier to talk without old differences here than at home."

"Educational counselors are failing us. Get them to listen to our problems and learn how some counselors are helping some communities."

"Agenda topics too general. Good for first time, but need to become more specific and more specialized. Some of us don't need to know everything."

"We need someone to back us up in organizing advisory boards and school boards and tribal education committees."

"Follow-up session on reservations. Bring in resource people to help parental groups solve education problems. Use school buses to get parents participating in many activities."

"I think a parent counselor is more important than the kind that sits in school. If he gets the parents to understand, then they will help out more. And every help really counts in keeping kids in school. If you wait til problems get bad, like at school, then it's really too late. Lots of parents would help but really don't know how, and nobody tells them."

"Why not have a case study of each type of school--BIA, public, mission--and then discussions about each with lots of questions. Maybe talk about new solutions. What about modular scheduling? When I go down to school, they always treat me like a little child and it makes me so mad. Why can't parents help in schools?"

Summary of 100 Workshop Evaluation Sheets

Assessment of week's workshop topics:	Very Good	Average	Poor	Number Responding
Parental Involvement	85%	15%	0%	63
School Board Training	68%	32%	1%	93
Scholarship & Financial Aid	69%	28%	3%	100
Tribal Education Committees	41%	41%	18%	100
Keynote Speakers	73%	26%	1%	89
Evening Sessions (Tribal Presentations)	79%	20%	1%	89
Field Trip (Intermountain School) (Too short)	53%	28%	19%	100

Workshop Methods:	Very Good	Average	Poor	Number Responding
Organization of classes	57%	37%	6%	92
Use of Resource People	61%	38%	2%	93
Small Group Discussions	76%	19%	5%	91

From what you learned, what topic do you feel will be most useful in your community?

Parental Involvement	52%
School Board Training	42%
Scholarships & Financial Aid	37%
Tribal Education Committees	22%
Other	9%

NOTE: Some cited more than one category.

Suggestions for future workshops: (This might be useful to itemize in total for future planning)

Preferred time for a future workshop: N=71

January	= 6	July	= 0
February	= 4	August	= 3
March	= 20	September	= 3
April	= 15	October	= 2
May	= 0	November	= 1
June	= 17	December	= 0

Preferred length for workshop: N=71

2-3 days	= 29
4-5 days	= 34
7-8 days	= 1

NOTE: Livestock owners disliked early spring because of lambing and calving time.

Location: N=63

Regional Meetings	8
National Meetings	55

(Alternate years suggested by some)

City or Area: N=63

Portland-Seattle	11
Phoenix-Tucson-Tempe	8
Alaska	8
Denver	8
Albuquerque-Santa Fe	6

NOTE: Others from Ponca City to New York City had less than 3 nominations each.

Number of classes: N=76

About right	85%
Too many	6%
Too few	9%

Sizes of classes: N=76

Too large	16%
Just right	54%
Too small	6%
Same, but more small group discussions	24%

Length of classes: N=69

30 minutes	6%
45 minutes	29%
60 minutes	33%
75 minutes	15%
Half day with breaks	17%

Would you like more descriptions of successful tribal programs: N=46

Yes 100%

NOTE: Some suggested BIA and public school successful programs be included.

Final Recommendations

1. Follow-up: As difficult, demanding and problematic as any follow-up is, I think it cannot be overemphasized in importance first, to maintain the initial motivational committment of the participants; second, to demonstrate that the sponsors of the workshop are sincere in manifesting a continuing interest in sustaining them in their endeavor of educational development throughout their communities. Maybe the money isn't there, but the verbal and moral support are; and it lasts a lot longer anyway. In many communities, the most immediate critical needs involve improving communications, changing attitudes and focusing the human resources on specific community problems. Money is insignificant in comparison to the quality of human commitment that will produce genuine educational development and community change. This human quality was nurtured by the workshop and will perhaps provide one of the most lasting justifications for the workshop. Finally a follow-up program might simultaneously provide much of the pre-planning ideas for hte next National Workshop. If it can be planned as close to the communities' needs as perceived by the people and kept as relevant to their needs as the First National Workshop, then it, too, may be as successful.

2. Future Workshops: Perhaps the local groups could meet and discuss their communities' educational needs. They might formulate problems and request specific kinds of assistance, e.g., organizational, operational, evaluational, accreditation, leadership training, or drawing up grant proposals, etc. This would be worthwhile for any community to meet and review their needs and to coalesce their thinking. In addition, it would 1) tailor the future workshop to more specific educational objectives, 2) from the nature of the community specific objectives would come the broader workshop topics and the knowledge of what areas the future instructors would need to cover, and 3) it would also assure more local preparation and pre-workshop involvement which would provide a very useful selection criteria for future participants.

(Both of the above aspects might be combined on a limited basis with two or three communities or tribes and thus be more feasible to undertake.)

3. Finally, a few more specific suggestions, most of which have already been stated but are worth reiterating: Tribal groups should present more inclusive case studies of their own educational successes in terms of their initial problems, organization and step-by-step process of solving them. Some panel discussions might provide a more comprehensive understanding of alternative viewpoints. More Indian youth, including high school and college groups --certainly more teachers in certain future sessions, primarily for the purpose of keeping the educational efforts in focus and communicating the attitudes and awareness and sensitivity necessary to keep the channels of community cooperation functioning and alive should be considered.

In closing, please accept my apologies for such a rough draft and my late-hour typing, which I hope did not detract inordinately from the essence of my comments.

Respectfully submitted,

Bryan P. Michener

APPENDIX

AGENDA

PARTICIPANT LIST

OUTLINE FOR EFFECTIVE
PARENTAL INVOLVEMENT
IN SCHOOL AFFAIRS

AGENDA

MONDAY, MARCH 24, 1969:

8:00 AM - 9:10 AM — Keynote Speaker: Mr. Will Rogers, Jr.
"The Importance of Involving Indian People in School Affairs."

9:30 AM - 4:00 PM — Discussion groups carried on throughout the day on a rotation basis.

Parental Involvement
Mr. Al Spang and Mr. Allen Yazzie, Instructors
Define Parental Involvement
Why Parental Involvement
Discussion
Case Studies

School Board Training
Dr. Walter Soboleff and Mr. Lloyd Smith, Instructors
The School Board - General Aspects
Advisory Boards

Scholarship and Financial Aid Programs
Mr. George Gill and Mr. Wesley Bonito, Instructors
Objectives
Authority
Availability

Tribal Education Committee
Mr. Roger Jourdain and Mr. Cato Valandra, Instructors
Responsibilities and Functions of an Education Committee

7:00 PM - 8:15 PM — Evening Activities

Mr. Frank Ducheneaux
Films and discussion of South Dakota
"State Jurisdiction"
"Sioux Legends"

Mr. James Hena
Contributions made to the United States by the Pueblo Indians of villages in New Mexico.

TUESDAY, MARCH 25, 1969:

8:00 AM - 9:10 AM — Keynote Speaker: Mr. Charles N. Zellers
"Indian Leadership in Education"

9:30 AM - 4:00 PM — Discussion groups carried on throughout the day on a rotation basis.

Parental Involvement
Mr. Al Spang and Mr. Allen Yazzie, Instructors
Why Parental Involvement (Continued)
How Parental Involvement
Discussion
Case Studies

School Board Training
Dr. Walter Soboleff and Mr. Lloyd Smith, Instructors
The School Board - Organization and Operation

Scholarship and Financial Aid Programs
Mr. George Gill and Mr. Wesley Bonito, Instructors
Policy
Types of Educational Aids

Tribal Education Committee

Mr. Roger Jourdain and Mr. Cato Valandra, Instructors
Responsibility of the Education Committee to the Indian Committee

7:00 PM - 8:15 PM — Evening Activities

(Athapascan Groups)
Mr. Wilbur Dixon
Film and Discussion
"The Long Walk"

Mr. Ronnie Lupe
"Whitemountain Apache"

WEDNESDAY, MARCH 26, 1969:

8:00 AM - 9:10 AM — Keynote Speaker: Miss Wilma Victor
"Boarding Schools in the 20th Century"

9:30 AM - 4:00 PM — Discussion groups carried on throughout the day on a rotation basis.

Parental Involvement
Mr. Al Spang and Mr. Allen Yazzie, Instructors
How Parental Involvement (Continued)
Discussion
Case Studies

School Board Training
Dr. Walter Soboleff and Mr. Lloyd Smith, Instructors
Maintenance and Construction of School Facilities

Scholarship and Financial Aid Programs
Mr. George Gill and Mr. Wesley Bonito, Instructors
Use of scholarship grants, loans, etc.
Approval of monies

Tribal Education Committee
Mr. Roger Jourdain and Mr. Cato Valandra, Instructors
How do Tribal Education groups work with other groups (Advisory Boards, PTA, School Boards)

7:00 PM - 8:15 PM — Evening Activities

Mr. Overton James and Mr. Earl Yeahquo, assisting
"The Unfinished Journey"

THURSDAY, MARCH 27, 1969:

8:00 AM - 9:10 AM — Keynote Speaker: Dr. Harry Sundwall
"Quality Education for Indian Youth"

9:30 AM - 4:00 PM — Discussion groups carried on throughout the day on a rotation basis.

Parental Involvement
Mr. Al Spang and Mr. Allen Yazzie, Instructors
Effects of Parental Involvement
Discussion
Case Studies

School Board Training
Dr. Walter Soboleff and Mr. Lloyd Smith, Instructors
School Budget and Financing
School Community Relations

Scholarship and Financial Aid Programs
Mr. George Gill and Mr. Wesley Bonito, Instructors
Scholarship Eligibility Requirements
a. Students
b. Universities and colleges
c. Other educational institutions

Tribal Education Committee
Mr. Roger Jourdain and Mr. Cato Valandra, Instructors
Relationship between Tribal Education Committees and BIA Education Administration on reservation level

7:00 PM - 8:15 PM — Evening Activities

Mr. Lloyd Smith
Film and discussion on "Northwest Indians of America"

FRIDAY, MARCH 28, 1969:

8:00 AM - 9:10 AM — Keynote Speaker: Dr. James Wilson
"Educational Programs Met Through Legislation"

9:30 AM - 4:00 PM — Discussion groups carried on throughout the day on a rotation basis.

Parental Involvement
Mr. Al Spang and Mr. Allen Yazzie,
Instructors
Development of Self-Confidence
Recapitulation of major areas
Discussion

School Board Training
Dr. Walter Soboleff and Mr. Lloyd Smith,
Instructors
Special School Programs
Miscellaneous

Scholarship and Financial Aid Programs
Mr. George Gill and Mr. Wesley Bonito,
Instructors
Conditions for Continuation of Grants
Guidance and Counseling
Reporting
Follow-up Procedures

Tribal Education Committee
Mr. Roger Jourdain and Mr. Cato Valandra,
Instructors
The Future of Tribal Education Committees

7:00 PM - 8:15 PM — Evening Activities

Mr. Frank Ducheneaux in charge
Commissioner Robert L. Bennett, Speaker
Banquet and Graduation
Indian Dances

PARTICIPANTS

Albert, Fayes
Alley, Sam
Allison, Lloyd
Ami, Alexander W.
Anderson, John

Bainbridge, Ben
Baltazar, Sampson
Barr, Phyllis E.
Beams, Bentley
Begay, Edward T.
Begay, Martin
Benally, Leo
Bender, Sylvia
Benson, Henry C.
Billie, Robert R.
Blatchford, Paul
Buckanaga, John B.

Cannon, Bob
Carr, Robert C.
Chalakee, Barbara E.
Chapoose, Haskell
Chenois, Alice
Conetah, Fred
Cuch, Irene C.
Cuch, Jason
Cuch, Wilbur
Cullooyah, Francis

Davis, Ruth
Demmert, Dennis
Doebbler, Lorraine
Doonkeen, Eula
Duggan, Grace

Elgin, Al
Etsitty, Louis B.

Fallsdown, Daneeta
Farrow, Emma
Favel, Robert

George, Art
Gilliland, Hap
Gourneau, Kay
Greenwood, Lorene
Greybear, Alvina
Grinnell, Elaine
Guerin, Bessie
Guinn, Nora

Hamm, James
Hammer, Harlan
Hanley, Wallace
Harris, Robert N., Sr.
Hawk, Cecelia
Hernandez, Joyce
Hilburn, Harriet
Hohnani, Daniel
Hootchew, Eileen
Horn, Gilbert
Howard, J. Dan
Hunter, Allie

Ipalook, Percy, Sr.
Isaac, Larry

Jackson, Beth
Jackson, Gladys
Jenks, Robert
Jimmie, Charlotte
Johnson, Chris R.

Kent, Solomon
Keplin, Sylvester
Ketzler, Wilma

LaFountain, Alex
LaPointe, Peter J.
LaPointe, William J.
LaPointe, William J., Mrs.
Larrabee, Eunice
Lawrence, Alice
LeBeau, Andrew
Levine, Roy
Little Soldier, August
Littlewolf, Don
Lock, Pat
Longley, Frances C.

McCloud, Charles
Marvin, Harvey
Medicine, Bea
Misiaszek, Lorraine F.
Moffett, Walter

Morton, Tommy Ray
Mousseau, Robert J.
Murphy, Susan

Neakok, Sadie
Nelson, Mary F.
Nicholson, Mary
Nielsen, Raymond S.

O'Neal, Charles

Paul, Harriett Skye
Paulson, Mark
Poelstra, Walter L.
Port, Pat

Quetone, Allen

Rabenberg, M. J.
Radel, Charles W.
Rainer, John C.
Roughface, Thomas
Rowland, James C.
Russell, Bertha
Russell, Josephine

Sahmaunt, Bud
Sapier, George J.
Sarracino, Larry
Sarracino, Victor
Sebahe, Ida
Secakuku, Homey J.
Seota, Clair
Showalter, Harry
Simon, Ralph Sr.
Singer, James
Skeet, Wilson C.
Smith, Hopkin
Snipe, Bernice
Snow, Max
Strong, Peter
Summers, Rita
Susan, Davis

Tenijieth, Reva
Thompson, Peggy M.
Tibbitts, Emil
Tsosie, Leonard D.

Watson, Joe Jr.
Welch, Dick
Wells, Ralph
Whiteman, Al
Whitney, Paul
Williams, Charlotte
Williams, Della
Williams, Frank
Williams, Kee
Woodenlegs, John

Yazzie, Lorenzo
Yazzie, Rose Ann
Yeahquo, Earl G.
Yellowhair, Chester

Zuni, Gilbert

AN OUTLINE FOR DISCUSSION PURPOSES

THIS IS A CHECK LIST: ("X" indicates to whom questions pertain.)
("X" with circle indicates areas of special concern.)

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
CLASSIFICATION & KEY QUESTIONS				
A. The School Board - General Aspects				
1. What is a school board?	X	X	(X)	(X)
2. What is a school board election?	X	X		(X)
3. What are the steps in becoming elected to membership on the school board?	(X)	(X)	(X)	(X)
4. Who attends school board meetings?	(X)	(X)	(X)	(X)
5. Who can attend school board meetings?	(X)	(X)	(X)	(X)
6. What is the role of the school board re school attendance?	(X)	(X)	(X)	(X)
7. What are the minimum qualifications necessary for membership on the school board in your district?	X	X	(X)	(X)
8. Do school boards represent the people?	(X)	X	X	X
9. How does an Indian advisory school board differ from an elected school board?	(X)	(X)	(X)	(X)
10. How does an Indian advisory school board differ from a tribal education committee?	(X)	(X)	(X)	(X)

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
11. How does an Indian advisory school board differ from a tribal or Indian corporation?	X	X	X	X
12. Are school board meetings open for public to attend?	X	X	X	X
13. Who has the basic responsibility for the education of Indian children?	X	X	X	X
B. The School Board Organization and Operation				
1. What does a school board do?	X	X	X	X
2. What can and does a school patron do? How can Indian parents participate in school affairs?	X	X	X	X
3. How does the school board work with the school staff?	X	X	X	X
4. What are the duties of the president or chairman of the school board?	X	X	X	X
5. What are the powers of the school board?	X	X	X	X
6. What does the secretary of a school board do?	X	X	X	X
7. What does the treasurer of a school board do?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
8. Who selects the teachers at the school?	X	X	X	X
9. If two school districts are very small and new State laws require them to be combined, who does the combining? (The school board, the Supt., State Supt. of Public Instruction, the county commissioner or who?)	X	X	X	X
10. What is the role of the school board re use of school property?	X	X	X	X
11. What is the role of the school board re release or dismissal of school personnel?	X	X	X	X
12. How often are school boards elected?	X	X	X	X
13. What steps have to be taken to become a member of a school board?	X	X	X	X
14. From whom or where does the school district board obtain its authority?	X	X	X	X
15. What are the duties of the chairman or president of a school board?	X	X	X	X
16. What are the duties of the school board clerk?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
17. What are the functions of a standing committee?	X	X	X	X
18. What are the functions of a temporary committee?	X	X	X	X
19. What is the relationship between elected school boards of a school district and the State Dept. of Educ.?	X	X	X	X
20. What is the agendum of a school board?	X	X	X	X
21. What is the order of business in a school board meeting?	X	X	X	X
22. Do school boards have authority to appoint study committees?	X	X	X	X
23. Why are advisory meetings called by the school board for electors?	X	X	X	X
24. What is the district policy on religious instruction in its schools during school hours? After school hours?	X	X	X	X
25. Do school board members receive per diem while attending regular district board meetings?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
C. The School Board and Its Administrator				
1. How does the school board work with the school Superintendent?	X	X	X	X
2. Who can hire school superintendents? Principals? Teachers? (answer one school superintendent, school board, or both)	X	X	X	X
3. Can school boards dismiss teachers?	X	X	X	X
4. Who certifies teachers?	X	X	X	X
5. How does a school board handle a complaint about the school operation?	X	X	X	X
6. How does a school board select the administrator?	X	X	X	X
7. What is the tenure of the superintendent?	X	X	X	X
8. Under what circumstances may the school board replace the Superintendent administratively?	X	X	X	X
9. What is the beginning annual salary of beginning teacher with a Bachelor's degree? With a Master's degree?	X	X	X	X

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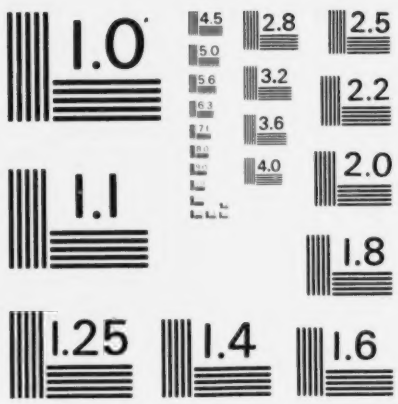

MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS - 1963 - A

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
10. Who authorizes the Superintendent or staff to attend State or regional education meetings? Who pays for these meetings?	X	X	X	X
11. What patriotic exercises are required in your district schools?	X	X	X	X
12. What powers of authority may be delegated by the board to the Superintendent?	X	X	X	X
D. The Education Program				
1. Does the school board have the power to change the curriculum and the education program at the school?	X	X	X	X
2. Who decides whether the curriculum should be child centered or subject matter centered? The school board or the Superintendent?	X	X	X	X
3. Who controls student activity money?	X	X	X	X
4. How many Indian students graduated from your public schools, Bureau schools, mission schools, in your State last year?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARDS MEMBERS
5. Are State adopted texts required to be used by each public school in the State?	X	X	X	X
6. Are contracts required to employ certified teachers?	X	X	X	X
7. How long may a teacher's contract extend?	X	X	X	X
8. May a teacher physically punish a child for misbehavior?	X	X	X	X
9. What health examinations of students and staff are required by the school board?	X	X	X	X
10. What is the shortest or minimum length of the school year in months and days of school?	X	X	X	X
11. May students legally use tobacco on the school campus?	X	X	X	X
12. Under what conditions may students living outside the boundaries of a school district, attend schools within the district?	X	X	X	X
E. Maintenance and Construction of School Facilities				
1. How does the school district finance the construction of a new school building?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
2. How do school boards obtain funds for new school construction?	X	X	X	X
3. What is the board's responsibility re maintenance of existing school facilities?	X	X	X	X
4. Who does the planning for new school facilities?	X	X	X	X
F. School Budgets and Financing 1. How are schools financed?	X	X	X	X
2. How does the school get its finances?	X	X	X	X
3. How is the school budget prepared?	X	X	X	X
4. What financial aid in school operations is obtained from the local taxpayers, the county, the State, and Federal Government Agencies?	X	X	X	X
5. Who determines how much school tax should be paid?	X	X	X	X
6. Under what conditions can school districts obtain financial help from P.L. 81-874, and through the JOM Act?	X	X	X	X
7. What Federal programs now operate in your district?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
8. How much financial support is provided the school district from the State, local taxation, special taxes, county, and each Federal Agency?	X	X	X	X
9. How much salary is paid to school board members?	X	X	X	X
10. How is new school construction financed?	X	X	X	X
11. Are school district funds audited?	X	X	X	X
12. Who prepares the school district budget?	X	X	X	X
13. What is meant by apportionment of school funds?	X	X	X	X
14. What is meant by State "equalization" funds?	X	X	X	X
15. How does the district obtain local funds for school purposes?	X	X	X	X
16. Why does the board hold an annual budget hearing?	X	X	X	X
17. What Federal grants for education was received in your district last year?	X	X	X	X

G. School Community Relations

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
1. What can and does a school patron do? How can Indian parents participate in school affairs?	X	X	X	X
2. What are the responsibilities of school boards to the community and general public?	X	X	X	X
3. How many Indian people in your district have served on a school board?	X	X	X	X
On an advisory school board?	X	X	X	X
On an education committee?	X	X	X	X
On a PTA committee?	X	X	X	X
4. Why is it that more Indian people do not vote in school elections?	X	X	X	X
In school activities and affairs?	X	X	X	X
In school boards?	X	X	X	X
5. What responsibilities does the school have toward the general education of the community?	X	X	X	X
6. Under what conditions can school property be used for non-school purposes? Who makes the decision?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
H. Special School Programs				
1. Are school boards responsible for transporting children to and from school?	X	X	X	X
2. What special school programs are authorized by the school board?	X	X	X	X
3. Under what circumstances are children transported by the school district to the school and home again each day?	X	X	X	X
4. Do students whose parents cannot pay for school lunches have a right to have the school furnish a school lunch?	X	X	X	X
I. Miscellaneous				
1. What can and does a tribal education committee do?	X	X	X	X
2. What kind of insurance program does your school board use?	X	X	X	X
3. How many Indian children of the State educated in Bureau of Indian Affairs schools? In public schools? In mission schools?	X	X	X	X

SCHOOL AFFAIRS TRAINING NEEDS	SCHOOL PATRONS (INACTIVE)	EDUCATION COMMITTEES	ADVISORY SCHOOL BOARDS	SCHOOL BOARD MEMBERS
4. What employee benefits for school staff are provided by the school board?	X	X	X	X
5. What contributions are made by the board for teacher retirement?	X	X	X	X
6. How long may a teacher be released for sabbatical leave?	X	X	X	X

National Education Association of the United States
1201 Sixteenth Street N.W., Washington, D.C. 20036
RESEARCH DIVISION

REFERENCES ON LOCAL BOARDS OF EDUCATION

NOTES: The items listed should be consulted in a library. Only those marked with an asterisk (*) may be ordered from the National Education Association.

Particular attention is called to articles in the following magazines which stress school administration: American School and University, American School Board Journal, Nation's Schools, and School Management.

Books and Pamphlets

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